CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 35.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, AUGUST 26, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

COLLEGE AND SEMINARY RECORD.

ANNIVERSARY EXERCISES OF THE MEADVILLE THEOLOGICAL SCHOOL, June 29th, 1848. Prayer.—The Doctrine of the Nicene Creed, Noah Michael, O.—Exclusive System, Samuel McKown, O.—The Demands of the Age upon the Ministry, Thomas S Lathrop, Mass.

HYMN.

BY THOMAS WESTON.

Father in Heaven, thine aid impart,
As now our song we raise;
O may thy presence fill each heart,
And tune each voice to praise.

We praise Thee that our feet were led
To this thy holy place;
O may our souls with truth be fed,
And sanctified by grace.

Here have we humbly sought to know
The perfect law of love;
To bathe our souls in streams, that flow
From Thy pure fount above.

Here have we sought Thy light divine,
That pure and holy ray;
O may it round our pathway shine,
In beams of heavenly day.

And now we go, but not from Thee,—
For thou art with us still;
And Thou our rod and staff will be
As we obey Thy will.

We go, on earth to meet no more,—
Yet trusting in Thy love
That when at last the harvest's o'er,
We'll bind our sheaves above.

The "little horn" of Daniel, Evan W. Humphrey, O.—The "Ministry at large" in Cities, William Cushing, Mass.—The use of Reason in Matters of Faith, Alvin Coburn, Vt.—The Object of Christ's Mission, Nathaniel O. Chaffee, Mass.

HYMN.

BY CHAS. M. TAGGART.

Again the swiftly passing year
Brings round the solemn parting hour;
And loving words, oft utter'd here,
Inspire our hearts with holy power.

Unlike dark Sinai's mount of flame,
Where prophets trembling, struck the lyre;
Our song is Jesus' lovely name;
The angels' theme, our souls' desire.

Christ's empire spreads its glorious sway,
Earth's kingdoms own the Savior's right.
All hail the dawn of coming day!
The presage of meridian light!

We go to swell the voice of truth,
From freeborn spirits, rising high;
We give the strength of buoyant youth,
To loving labors for the sky.

Sung by Seniors. Adieu, loved brothers, who remain
In sacred learning's hallowed hall;
Like music's distant notes, again
Past joys, the future will recall.

Middle & Jun's. Adieu, loved brothers, who depart
The heavenly labor now begin;
'Tis but the pure and true in heart
The faithful servant's crown may win.

The Principles of the Reformation, Liberty Billings, Maine.—The Scriptural doctrine of Election, Stillman Barber, Mass. Certificates.

HYMN.

GEORGE W. WEBSTER.

Sung by All The solemn parting hour is here;
And mix'd emotions—hope and fear,
Joy, sorrow—throng the heart.
We meet to part, we part to meet;
So blends the bitter and the sweet
Of life, with kindl'est ART.

Sen. These local ties we must unbind;
But brotherhood of heart and mind,
Nor space, nor time can break.
Three happy years have bound us strong;
Kind offices, continued long,
A deep impression make.

All. A joyous, gladsome holyday,
Of meeting, greeting far away;
Be this the lot of *all*.

M. & J. But you, our elder brothers, who
Return not here again, on you
May ev'ry blessing fall.

Sen. Short respite ours! there's *work* ahead,
A famish'd world demands the bread
Of truth and righteousness.
The gospel field spreads wide and far;
And faithful lab'rers wanting are,
To give it fruitfulness.

All. Then to the work! the Master's voice
Bids ev'ry fainting heart rejoice,
And swell the lab'rers' song;
On hill and plain, by grove and stream,
The plough-shares and the sickles gleam;
The sheaves they bear along.

All. On donors, guardians, teachers, all,
Let Heaven's richest blessings fall;
For what we've treasured here;
And when for us the Master's cry
Breaks from the bright and silent sky,
Ready may we appear.

Prayer.

[We received the above, a little out of season, but are glad to have now the oppartunity to publish it

COMMENCEMENT WEEK IN AMHERST.—*Temperance Lecture by Mr. Gough.* On Monday evening the Congregational Church was crowded with an attentive audience from this and surrounding towns, to listen to an address from John B. Gough. At one time, convulsing his audience with laughter at his perfect delineations of the ludicrous, and anon with indescribable pathos and sublimity, recalling the bitter agonies of the drunkard's heart, he showed himself a masterly limner of human passions.

Prize Speaking. A large audience convened on Tuesday evening at the church to listen to the prize declamation from members of the Freshmen and Sophomore classes.

Address of Mr. Choate. The fame of Mr. Choate as a public speaker, drew together on Wednesday afternoon an immense audience, to hear his address before the Literary Societies of Amherst College. Nor were the assembly disappointed in their expectations. In a strain of lofty and massive eloquence he kept the attention of the audience for nearly two hours.

Commencement Day. On Thursday the public exercises of the graduating class were held.

The style of speaking was generally animated, and the sentiments sound, manly and practical. If permitted to make a suggestion, it would be, that if a greater range and variety of themes had been chosen, the gratification of the audience would have been greater.

The degree of A. B. was conferred upon 29 gentlemen.

The degree of A. M. was conferred upon 15 gentlemen in course.

The honorary degree of A. M. was conferred upon Charles Northend, Esq. of Salem, and Franklin Ripley, Jr., Esq. of Milwaukie Wis.

The degree of D. D. was conferred upon Rev. T. Brainard of Philadelphia, and of L. L. D., upon C. C. Felton of Harvard University and Hon. Rufus Choate of Boston.

Prof. Bela B. Edwards was elected one of the Trustees in place of Dr. Nelson resigned.

We understand that the prospects for the next Freshman class are very favorable. [Amherst Express.

BANGOR THEOLOGICAL SEMINARY. The Committee appointed last year by the Maine Conference of Churches to visit this institution, report through the *Christian Mirrir*, this last week. We make a few extracts:—

"There were exhibited [in the graduating class, 1847,] a readiness and correctness of Biblical scholarship—a thoroughness of acquaintance with systematic theology, and in the more public services of the anniversary proper, a force of thought, energy of expression, and earnestness of delivery, which will warrant the belief that young men of such attainments, if baptised with the spirit of Christ, will prove able and faithful ministers of the New Testament.

That Class numbered 12 members. Eight of them are usefully employed, as preachers in Maine; one is settled in Massachusetts; one is engaged at present in teaching: and one is spending a fourth year at the Seminary. No Class that has yet graduated at this Institution, it is thought, has given greater promise of being more extensively and permanently useful to the churches of our State.

The Library is receiving frequent and valuable additions, and during the past year has been considerably enlarged. For this purpose, several hundred dollars have been expended.

The *property* of the Seminary, both real and personal remains essentially the same as at the date of the last Report. The salaries of the Professers have been paid, and while some debts have been discharged, others have been contracted. On the whole the debts of the Institution have not increased.

The faculty remains the same as last year—not because however no attractions have been held out, and no calls extended to some of them to enter more lucrative fields of labor. These repeated calls and refusals, while they serve to show us that our Professors are men of mark, should also induce us to prize them more highly, and bind them more firmly to our hearts.

The Professorship of Rhetoric is now fully endowed, and that of Theology is also in a way to be endowed without any appeal to the churches. The Professorship of Sacred Literature requires, however, to be endowed without delay. The endowment of this Professorship and the erection of a chapel for devotional purposes and the accommodation of the Library, will require some $30,000; and it was the intention of your Committee to propose that an effort be made the present year to raise the requisite sum. They hesitate, however, to do so under the existing pressure in the pecuniary affairs of the country.

The expenses at Bangor are as small as they well can be at any Seminary. There is no charge for room rent, furniture or Library, and about the only expense (incidentals excepted) is that of board, which by an existing arrangement (partly gratuetous) has cost the students the last year about 85 cents per week. The absolutely necessary expenses of the seminary, during the forty weeks of term time will not exceed some fifty or sixty dollars."

The Report having also mentioned that some of the young men go not to Bangor but to Theological Institutions out of the State for their profession, thus concludes:

It only remains that we should say, that the *internal* state of the Seminary, the past year, has been peculiarly happy. There has been harmony among brethren—a regular prosecution of the assigned studies of the course, and what is most important of all, there has been a revived state of religious feeling."

For the Register.

ORDINATION OF REV. THOS. S. LATHROP.

Mr. Lathrop was ordained as an Evangelist, at *Sharon*, on Wednesday the 16th inst. The Sermon it was expected would be preached by Rev. R. P. Stebbins, President of the Meadville Theological School, of which Mr. Lathrop is a graduate. But as circumstances prevented his attendance, this part was performed by Rev. R. C. Stone, Sherburne. The preacher took for his text the following. "And they were not able to resist the wisdom and the spirit by which he spake." Acts vi. 10. His subject was divided into two general heads.

1. The wisdom needed by the Christian teacher.

2 The spirit necessary in his ministrations.

(1.) Wisdom is needed in the *selection* of subjects. The moral condition of different members of society is different. The preacher therefore must vary his subjects so as to reach all *classes* of men, and thus arouse them to action, by encouraging their virtues, and reproving their vices.

(2.) Wisdom is needed in the *discussion* of subjects. Virtue should find no neglect, and vice no retreat. Conscience must find no secret cell in which to hide itself.

(3.) Wisdom is needed in *social intercourse*. The preacher appears among his people as their social friend to lead hem to "Eternal Life." But he must not be satisfied when bound to them by social ties alone, be they strong as they may. On the other hand, "he must seek to carry *personal faith* to their hearts, to lead them to the highway of truth."

(4.) Wisdom is needed in the appropriation of his time. Besides the common circle of ministerial duty, the religious teacher is invited to unite in all of the *benevolent* undertakings of the day. How far shall he answer these calls! His private judgment is his own, but he should allow no one subject to occupy his whole time. He must take a broad expansive view of sin, allow no one subject to gain the mastery over his mind, nor even forsake the true interests of Christianity, and lose sight of the importance of religious affections, in order to engage in the exciting topics of the day.

2. The spirit of the Christian teacher

(1.) "He should be filled with the spirit of truth and its importance." Without this his teachings will be ineffectual, "a body without a spirit, a corpse without life." What he says will be only empty sounds. "As well might you think of thawing an iceburg by a moonbeam, as of leaving the impress of Gospel salvation by such a soundless presentation of truth."

(2.) The Christian teacher "must be eloquent in spirit." He does not need so much the eloquence of the schools, as the eloquence of the heart, which is derived from a living reality. "He must feel as the Martyr Stephen felt, that Heaven and Hell, holiness and sin, spiritual life and spiritual death are to him *realities*, and he *will* be eloquent, whether his gestures are made in straight or curved lines." It will be the eloquence of the heart speaking in tones of sympathy, and kindling its own fires. But if he goes to his pulpit with no more feeling "than he would discuss a question of Geology or Agriculture, he would scarcely be eloquent with all the rules of Blair and Walker, or forcible with all the logic of Duncan or Hedge."

If he has these, the wisdom and spirit of Heaven, the waters of life *will* gush forth, and bless, and cheer his labors.

The other services were performed by Rev. Messrs. Stone of Sharon, Merrick of Walpole, and Huntoon of Canton; Mr. Stone making the Introductory Prayer, and giving the Right Hand of Fellowship,—Mr. Merrick making the Ordaining Prayer and Reading the Scriptures,—Mr. Huntoon giving the charge, and making the concluding Prayer.

The charge was beautiful and impressive, and the Right Hand of Fellowship was characterized with a deep interest and affection. The services were all concise, and listened to with marked attention to the close.

Mr. Lathrop is immediately to enter upon his duties as Pastor of the Unitarian Society in North Cumberland, Pa, May his labors, in that distant branch of our Zion be abuntantly blessed and may the fondest anticipations of both pastor and people be realized. J. L.

For the Register.

STANDISH ACADEMY.

MR. EDITOR,—Allow me through your paper to call the attention of your readers in Maine to this Institution. Through the efforts of individuals connected with the First Parish in Standish, and others, an Academy has been established upon a liberal basis in this beautiful village. The Institution has been chartered by our Legislature. It is under the direction of two able and accomplished Teachers, graduates of Bowdoin College. It is intended that this Academy shall rank with the very highest of its class in the State. The Institution is of a liberal character, its Trustees being members of no less than four different denominations. And while Sectarianism will be excluded, the utmost care will be taken to inculcate those principles of morality and religion, necessary to the promotion of correct habits in life.

The village of Standish is delightfully situated about 15 miles from Portland, is easy of access, retired, free from temptations, and is peculiarly healthy. On the south it commands a view of Portland; on the north a view of the White Mountains. Amos Lawrence, Esq., of Boston, has presented to the Trustees of the Academy, for the use of students, a valuable library. It is hoped that this school, established upon a liberal basis, located in a pleasant, retired, and healthy village, and offering as it does the very best advantages for procuring an Academic education, may be liberally patronized. The Fall Term will commence Sept. 11, and continue eleven weeks. MAINE.

LOCALITIES AT HAVERHILL.—THE NEW UNITARIAN CHURCH.

NO. I.

It being vacation with me, I happened, a chance traveller, and for the first time, to set my foot in Haverhill at a season of jubilee and consecration. Having enjoyed the most unstinted hospitality among "them that do rejoice," I cannot do less than give a few encouraging facts, and interesting matters with which I have become acquainted.

The picturesque beauty of Haverhill,—a place of hills, as I ought perhaps to have inferred,—takes me quite by surprise. Never having seen a description of it or its surroundings, I expected to find but a plain, unpretending country town, wanting in everything like romanticity, pervaded with the scent of leather and wholly given, as indeed it is, to shoemaking. I thought to have seen an ultra utilitarian yankee place, whose people were too worldly wise to "waste" their hard-earned coin on the graceful and ornamental. Instead of this, I find on every hand the marks of both wealth and taste. "Fair" Haverhill would be an epithet not undeserved by this hill-embosomed, river-belted, pond-dotted town, with its four thousand inhabitants. Few perhaps would compare it for beauty with Northampton, or with Norwich, Conn: but its first impression on a new comer is very similar. There it lies, compactly set, upon a majestic bend of the broad Merrimac, with its "Golden Hill" on the one hand and its "Silver Hill" on the other. The neat-looking town of Bradford, with its two or three tapering spires, climbs the high bank opposite. Numerous bluffs and rolling-prairie undulations toss about, like heavy seas, for miles around. In aid of its natural beauty Haverhill has an association of men called "The Shenstones," (after their originator,) whose proper business is to beautify the town. As fast as may be, they are lining the streets with Elm, Horse-chestnut and other ornamental trees, levelling obstructions, fencing the common, &c. I was strongly reminded the other day,—by the exact regularity of the larger and smaller squares into which the people of the sweet town of Weston have cut up their "new burial ground," which happens also to be a perfect plain,—that "nature abhors a right angle." Haverhill needs no lessons on that score. Even their streets meander as they please. Their Linwood cemetery, both in surface and outlaying, is after nature, not against her. Its paths, ponds and dells remind one of Mt. Auburn, and will do so, more forcibly, when its *trees* are grown and one or two neighboring bluffs are included within its walls. The celebrated Rolfe and his wife, of early New England memory, and who were murdered by the Indians—have a monument here upon the spot where their bones lie interred. Turning from the garden of the dead toward the setting sun, you mark here and there about the town tasteful cottage residences, in style norman and romanesque. Gardens, that *are* gardens abound. Solid green hedges are plenty, and rare trees like the catalpa.

It is surely a disinterested act to inform such lovers of rural taste and comfort as happen not to know it, how "the land lies" about and within this hospitable and delightful town. How much might they enjoy here in a single day! It is but an hour and a half from Boston by the Maine Rail Road; is connected with Newburyport by a snug little steamer plying back and forth, twice a day, upon the river; and in numerous ways would amply repay the cost of a visit. 'Tis worth visiting if it were only to see the noble old bridge, which, at three bounds crosses the Merrimac here; and whose arches stretch to a width of a hundred and seventy feet each. This bridge alone, with the various sorts of boats that flit about it would be worth, to any sketcher, the best stroke of his pencil from more than one point of view.

On the first of January 1847, the unitarian church in Haverhill was destroyed by fire. I learn that the cost of the house burnt was between ten and eleven thousand dollars. It had hardly been built more than ten years and contained an inside clock that cost $60, a town clock upon the outside that cost $400, a bell worth $700, and an organ, owned by individuals, of the value of $1200. All these were destroyed, and *no insurance* whatever on any portion of the property. Of course the society were at their wits' end, not to say in despair, when they found all these in ashes; the work of one hour and a half. It seems that preparations were making for a fancy sale in the vestry: the furnace registers above were closed in order to save the heat, and remained so twelve or fifteen hours: the accumulation of heat in and about the flues went up into the roof and steeple, gradually charred the wood work till the sudden throwing open of the registers set the whole in a blaze. Let others be warned by their experience. The church at this time was without a pastor, and Rev. James Richardson had preached the Sunday previous, and was expected to preach another Sunday. "We must send word to the minister not to come," said some, "for it is all over with us now!" "Tell him to come in all haste," said others, "for we've hard work before us!" He came, and the universal voice here declares that he has wrought for them with soul and strength. The universalist church generously and promptly threw open to them its doors, where they have since worshipped.—Meanwhile vigorous efforts were made for the erection of a new edifice for worship, and the present week has witnessed its Dedication. It has witnessed on the same day the Installation of Mr. Richardson over this people. May what seemed a heavy disaster prove to them a rich blessing.

—

NO. II.

Let me now give you a few facts connected with the erection of their present place of worship. . . . . Its site is beautiful. Coming from the Railroad Depot along the street that skirts the river, I paused a moment to look at the grand old bridge. Having surveyed it well I turned about and glancing up the street opposite (Main street), my eye was caught by a seemly place of worship, a dark brown free-stone church, resting on the edge of a rapidly rising hill. I thought it might be of brick, plastered and sanded to resemble freestone; but as it fronted upon the green common, it struck me as a *stone* church, and after a very tasteful model. Out of New England one would not have hesitated to pronounce it a new Roman Catholic chapel, so clearly stood out against the sky, on the point of its square tower, the gilded cross; not one of those tiny make-believe crosses that cap occasionally a not Romish spire in our cities, but one large as life—large enough to have really held a malefactor. The roof of this tower, rising gracefully into a four sided pyramid, is covered with rounded scales, in keeping with the Romanesque or Norman style of the building, of which it is the bell tower or campanile. Four double arched windows, each supported in its centre by a short pillor, with a florid capital, open its campanile to the four winds of heaven. Its front is largely occupied by a richly stained window, whose chief beauty is seen from within the church. It pours its brilliant contrasts of coloring along the centre aisle, above the heads of the choir unobstructed by the organ, which, unseen by the congregation, is set up, in a side apartment. There are six or seven Norman arched windows on either side of the church, with plainly stained glass, solemnizing, without too much obscuring, the light within. Over the pulpit is an oriel window. In its centre is a flame colored *fleur de lis*, representing, according to the laws of Ecclesiastical architecture, faith and hope triumphant. This lies upon a white floriated Grecian cross; white, denoting purity. This is embedded in dazzling scarlet, (intense love). This in purple, the purple in a field of blue (spirituality). The purple being a blending together of the scarlet and blue indicates their union, the spiritual love of heaven. Such was the interpretation given me by Mr. Alpheus Morse, the architect, who also gave me other interesting information about various portions of this his first and highly successful effort at Church architecture.

The arrangement within gives to the eye clear view of the beams and rafters, which with the ceiling seems to be of varnished oak, giving at once the impression of great strength, simplicity and beauty. All the lower wood work of the church, (chapel it should rather be called, and why not "The Chapel of the Cross,") is of black walnut. That is to say, the pulpit with a massive chair on either side, together with the tops and aisle portions of the pews; *all*, excepting the sides and seats of the pews, are of a rich, plain, not varnished, but *oiled* black walnut. The entire effect is chaste and solemn, and just what it should be for a place of Gospel preaching and of prayer. There is nothing whatever that could be spared, without a decided loss on the general effect. Those who have visited the chapel erected for the Church of the Disciples, in Boston, now in charge of the Rev. James F. Clarke, see there the Haverhill Church enlarged only. This at Haverhill, is less florid and spacious. They have here sixty eight pews, broad and comfortable. And what think you was the cost of this building? Only six thousand dollars. It is quite elegant enough for any new society in the land, even in these ever ambitious times. Its size might be easily increased with but trifling increase of cost. The new Society in the neighboring manufacturing city of Lawrence, it is understood, will adopt this model as probably the least expensive church or chapel in the country of the same elegance and finish.

One more question comes:—How was this six thousand dollars raised by a society in the predicament of that at Haverhill? Without a minister, and without immediate prospect of one about whom the society could rally; with a fund indeed whose income was about four hundred dollars left by its donor for the support of preaching exclusively; but with an old debt of $1000 hanging over their heads; in one unhappy hour, they beheld their beautiful church fall into ashes, burying organ, clock, bell and all in the common ruin. This was the way they worked; the whole-souled women of the society came together and determined to do their utmost both by saving money from their personal expenses, even reducing their usual outlay for clothing if found necessary, and by earning what they could with the needle. They found that to bind and close shoes promised to be lucrative, and it was done ot the rate of sixty pairs at a single meeting. Such as could not do this, made shirts to order or for shop sale, while others gave themselves to knitting. Thus within little more than a year the ladies alone raised five hundred dollars. This went toward furnishing the church. The needed sum of $6000 was supplied by the gentlemen without demur in a subscription for pews. And thus without begging and without noise, things have gone on to fruition. Some application was indeed made for help at the very first, and over two hundred dollars given, but *that* method of obtaining aid was speedily abandoned. They were early convinced that the Father only helps those who help themselves, and that "By their right arm the conquest must be wrought," or defeat and disaster be their portion.—They have wrought well and now bless God for the *uniting* influence of joint losses and joint labors. It was *good for them* to be tried as they have been.

The great mischief of too many of our young societies is, first, their depending too much on foreign aid and too little on themselves, and secondly, their ambition to build showy churches. In this case but fifty two pews were signed for out of the sixty eight. On these fifty two the expense of the house was appraised. The balance of the pews the parish have lately sold towards paying for a new organ. This, at a cost of $900 proves an admirable instrument, and the society is now not only up to the pecuniary stand it held before the fire, but better off by the value of the organ. The present organ being parish property, whereas the former one belonged to a company of individuals.

I know that the moneyed view of the case is not the highest, but I dwell on it as knowing that the chief obstacle to the rise of not a few new societies is found in the pecuniary portion of the work. C. H. A. D.

DEDICATION HYMN.

[The following admirable Hymn, sung at the recent dedication of the First Parish Congregational Church, Haverhill, was composed for the occasion by its pastor, Rev. James Richardson Jr.]

"Not by vast piles of sculptur'd stone, uprearing
Their massive towers and fretted spires on high,
With splendid pomp and costly pride, appearing
To scorn the poor and humble passer by:

Not by the rich and swelling congregations
That gaily crowd the broad luxurious aisles;
Not by the pulpit's eloquent orations
And melody that sense and soul beguiles:

Not by most solemn rites, nor by receiving
The holy bread and consecrated cup:
Not by vain doctrines and long creeds believing,
Do we the temple of our God build up.

For God's true temple is humanity,
That now unfinished, and in ruin lies;
And we would its divine restorers be,
And raise it up in glory to the skies.

Wherever weep the enslav'd, the poor, the lowly,
Or fall the tempted, frail and sinful ones;
There with a purpose high and spirit holy,
We'll haste to succor these our Father's sons.

And inward purity and love combining,—
That spirit fair that moved our blessed Lord,—
Shall build them up, as stones all fair and shining,
Into a living temple of our God.

And thus shall we, in lofty virtue growing,
Founded on Jesus as our corner-stone,
Be pillars of that holy temple, showing
That God's true praise is *love of man* alone.

TWO LETTERS FROM THE SOUTH.

We doubted at first whether it was worth while to publish these two letters, and we accordingly laid them by. But on the whole we conclude to give them to our readers. The italics are the writer's.

NO. I.

Charleston, S. C., 8th May, 1848.

MR. DAVID REED,

Dear Sir,—I wish you, immediately on receipt of this, to discontinue the mailing, or in any other way the sending of the Christian Register to me. Please forward a memorandum of the amount due, to any one here, and I will attend to it.

If you have noticed my place of residence, you are doubtless aware of the reasons for the above request.

On account of much interesting and instructive matter always to be found in the Register, I regret that a proper Christian, spirit or at least common courtesy, has not caused all discussion of a subject, that is well known the southern people think the northern have no right to meddle with, to have been left out of your southern circulation. Surely, if it was not designed to force these articles on the South, in an insidious and anything but an honorable manner, notice would have been given them, so that they could, if they chose, have given up the paper before their appearance, and thereby have avoided their reception for a long time, in hopes better sense might finally prevail.

Unless the *general* tenor of the Register changes, I shall have no objections to being again placed on the list of your subscribers, *when* you and your coadjutors shall have *succeeded* in establishing a perfect equality between the white-coloured and black inhabitants of the non-slaveholding States, so that there is no observable prejudice in the interchanges of visits, intermarriages, a proportionate elevation of the Blacks to posts of honor and profit, such as Mayors, Governors, Senators, Presidents of Colleges, and Ministers over white congregations; and, particularly, when you have so enlightened the General Government as to get a law passed for the *purchase* of *all* the slaves in the Southern States and their *removal*, except such as can find employers who will be responsible for their good behaviour for at least two years; the law also *compensating* the masters for all such loss as they may sustain from *deprivation* of their real or personal property, *consequent* on the *execution* of the law. They, of course, would have to bear their proportion of the expense of the whole matter. And as the removing of the greater part of the Blacks to Liberia, could not be effected without great expense, and as favors should always be performed, when little or no inconvenience can arise from it, I would suggest that the Blacks be apportioned among the non-slaveholding States according to their white population, and should any of them be too modest or highminded to receive their share, that such share or shares be given to Massachusetts, and she obligated to send me a letter of excommunication, as a native born.

NO. II.

Camden, S. C., 4th August, 1848.

DAVID REED, ESQ.,

Dear Sir,—For several years I have been a subscriber to the "Christian Register," and with pleasure weekly perused its columns. But of late it has become so *thoroughly abolition* that, although a Rhode Islander, I am obliged to ask its discontinuance. Such trash about Anti-Slavery meetings and speeches is too disgusting to any one at all conversant with the homestead of the South to abide.

My Dear Sir, take care of your wretched, degraded class of free blacks, which are found in all the northern cities, and it will be time enough then, when this is accomplished, to put forth your sympathies for the well-fed, well-clothed and cared for slaves of the South.

It is true that some may experience hardships; for when we take into consideration their number, it would indeed be a *miracle* were it otherwise.

Let me ask you, Sir, how is it that your Penitentiaries are so well crammed while South Carolina needs no such receptacles! The fact is obvious; your own negroes are free indeed, free to idleness, degradation, and crime. Ours, taken as a mass, are happy and contented, having no inducement to be otherwise than orderly, because blessed with masters whose interest it is to administer to their comfort either in health or sickness.

I am a native of New England, and, sir, I assert, without fear of contradiction, that let the most *rabid abolitionist*, he who makes it a business to stalk the country for pay, take up his abode at the South for three months, he will return a *reformed man*, utterly ashamed that he had been so blinded and hood-winked by prejudice as to have been guilty of uttering sentiments so averse to truth and counter to the constitution of our happy Republic.

My own observation has convinced me that the *free blacks* of the South are infinitely worse off than those who are bound, as the Apostle Paul tells us they were of old, in the bonds of Slavery.

I have travelled a great deal in the South, and satisfied am I that the exaggerated tales which your fire-brand fanatics gull the ignorant with, have no foundation in truth.

For many years the "Christian Register" maintained the high standing which its name purports. Its title should be changed to that of "Southern Denunciator and Disunionist", for then it might march forward under its true colors and not be cloaked by the garments of religion.

As a Unitarian, it grieves me to dissolve a connection with a paper which holds out to be an exponent of our principles, but the reasons here given impel me to the course however reluctant.

Yours Respectfully,

THE PRESBYTERIAN HERALD AND PRESBYTERIAN ELDER.

We have thought it might instruct our readers to peruse the following in connection with the Register correspondence that precedes it.

"A few weeks since," (says the Presbyterian Herald, a religious paper published in Louisville, Ky.,) "we extracted a short article from the "Vicksburg Sentinel," a democratic paper printed in Mississippi, in which the editor spoke in terms of condemnation of the harsh language of Senator Foote in the United States Senate, towards Senator Hale of New Hampshire. The Mississippi editor, in the name of the Southern people, protested against the use of such language in the Senate, asserting that the Mississippians were a tolerant people, and would interfere with no man for opinion's sake, provided he did not attempt to tamper with their servants, and excite them to insurrection. Seeing the article copied into a number of political papers of both parties in the South, in addition to various religious papers, and believing that it expressed the real sentiments of reflecting men of all parties in that region, and wishing our brethren at the North to know that fact we inserted it in our columns. A few days afterwards we received the following note from *an Elder in the Presbyterian Church*, residing near Frankfort, Kentucky:

"DEAR SIR: I am under the painful necessity of requesting you to discontinue my paper. I had expected to take it as long as I lived, or the paper was printed, but have concluded that when I want a paper to defend Senator Hale, I can take an abolition paper, or one to abuse Senator Foote I can take an ultra whig paper.

"Yours, respectfully, PETER JETT."

Are we to infer from this that a *Presbyterian Elder* is in favor of hanging a man for opinion's sake without a trial by the laws of his country, and that he proscribes an editor because he inserts an article condemning it? We feel assured that in his moments of calm reflection he will revolt from such a sentiment.

From the National Era.

STRAY LEAVES
FROM
MARGARET SMITH'S DIARY
IN THE
COLONY OF MASSACHUSETTS.

DR. RUSS.

New'bury, November ye 12th, 1678.—Dr. Russ preached yesterday, having for his text 1 Corinthians, chap. 13, verse 5. *Charity seeketh not her own.* He began by saying that mutual benevolence was a Law of Nature—the Individual not being a whole of himself, nor capable of happilie subsisting by himself, but rather a Member of the great Body of Mankind, which must dissolve and perish unless held together and compacted in its various parts by the force of that common and blessed Law. The wise Author of our being has most manifestlie framed and fitted us for one another, and ordained that mutual Charity shall supply our mutual wants and weaknesses, inasmuch as *no man liveth to himself*, but is dependent upon others, as others be upon him. It hath been said by ingenious men, that in the outward world all things do mutually operate upon and affect each other; and that it is by the energie of this principle that our solid Earth is supported, and the Heavenly Bodies are made to keep the rhythmic harmonies of their creation, and dispense upon us their benign favors; and it may be said that a principle akin to this hath been ordained for the moral world—mutual Benevolence being the cement and support of Families, and Churches, and States, and of the great communitie and brotherhood of mankind. It doth both make and preserve all the Peace, and Harmony, and Beauty, which liken our World in some small degree to Heaven, and without it all things would rush into Confusion and Discord, and the Earth would become a place of Horror and Torment, and men become as ravening wolves, devouring and being devoured by one another.

Charity is the second great commandment, upon which hang all the Law and the Prophets; and it is like unto the first, and cannot be separated from it; for at the Great Day of Recompense we shall be tried by these commandments, and our faithfulness unto the first will be seen and manifested by our faithfulness unto the last. Yea, by our Love of one another the Lord will measure our Love of Himself. *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* The Grace of Benevolence is therefore no small part of our *meetness for the Inheritance of the Saints* in *Light*; it is the temper of Heaven; the air which the angels breathe; an immortal Grace—for when Faith which supporteth us here, and Hope which is an anchor to the tossed Soul are no longer needed, Charity remaineth forever, for it is native in Heaven, and partaketh of the Divine Nature, for God himself is Love.

"Oh my hearers," said the preacher, his venerable face brightening as if with a light shining from within, "doth not the Apostle tell us that skill in Tongues, and gifts of Prophecie, and mysteries of Knowledge and Faith, doe avail nothing, where Charity is lacking? What avail great talents, if they be not devoted to goodness? On the other hand, where Charity dwelleth; it maketh the Weak strong and the uncomelie beautiful; it sheddeth a Glory about him who possesseth it, like that which did shine on the face of Moses, or that which did sit upon the countenance of Stephen, when *his face was as the face of an Angel.* Above all, it conformeth us to the Son of God—for through Love he came among as, and went about doing good, adorning his life with miracles of Mercy, and at last laid down his life for the salvation of men. What heart can resist his melting entreatie; *Even as I have loved you, love ye also one another.*

"We doe all," he continued, "seek after happiness, but too often blindlie and foolishlie.—The selfish man, striving to live for himself shutteth himself up to partake of his single portion, and marvelleth that he cannot enjoy it.—The good things he hath laid up for himself fail to oomfort him: and although he hath riches, and wanteth nothing for his soul of all he desireth, yet hath he not power to partake thereof. They be as *delicates poured upon a mouth shut up, or as meats set upon a grave.* But he that hath found charity to be the temper of Happiness, which doth put the Soul in a natural and easy condition, and openeth it to the solaces of that pure and sublime entertainment which the Angels doe spread for such as obey the will of their Creator, hath discovered a more subtle Alchemy than anie of which the Philosophers did dream—for he transmuteth the enjoyments of others into his own, and his large and open heart partaketh of the satisfaction of all around him. Are there any here who, in the midst of outward abundance, are sorrowful of heart—who go mourning on their way from some inward discomfort—who long for serenity of spir- and cheerful happiness, as the servant earnestlie desireth the shadow? Let such seek out the poor and forsaken, they who have no home nor estates, who are the servants of sin and evil habits, who lack food both for the body and the mind. Thus shall they, in remembering others, forget themselves; the pleasure they afford to their follow-creatures shall come back larger and fuller unto their own bosoms, and they shall know of a truth how much the more blessed it is to give than to receive. In Love and Compassion, God hath made us dependant upon each other, to the end that by the use of our affections we may find true happiness and rest to our souls. He hath united us so closely with our fellows, that they do make as it were a part of our being, and in comforting them we doe most assuredly comfort ourselves. Therein doth happiness come to us unawares, and without seeking, as the servant goeth on his master's errand findeth pleasant fruits and sweet flowers overhanging him, and cool fountains which he knew not of, gushing up by the wayside, for his solace and refreshing."

The minister then spake of the duty of charity towards even the sinful and froward, and of winning them by love and good will, and making even their correction and punishment a means of awakening them to repentance, and the calling forth of the fruits meet for it. He also spake of self-styled prophets and enthusiastic people, who went about to crie

against the Church and the State, and to teach new doctrines, saying that oftentimes such were sent as a judgment upon the professors of the Truth, who had the form of godliness onlie, while lacking the power thereof; and that he did believe that the zeal which had been manifested against such, had not always been enough seasoned with charity. It did argue a lack of faith in the Truth, to flie into Panick and a great Rage when it was called in question; and to undertake to become God's avengers, and to torture and burn heretics, was an error of the Papists, which ill became those who had gone out from among them. Moreover, he did believe that manie of these people who had so troubled the Colonie of late, were at heart simple and earnest men and women, whose heads might indeed be unsound, but who at heart sought to do the will of God; and, of a truth, all could testify to the sobriety and strictness of their lives, and the justice of their dealings in outward things.

He spake also somewhat of the Indians, who, he said, were our brethren, and concerning whom we would have an account to give at the Great Day The hand of these heathen people had been heavy upon the Colonies, and Maine had suffered from their cruel slaughterings and the captivitie of themselves and their families. Here the aged minister wept, for he doubtless thought of his son who was slaine in the Warre; and for a time the words did seem to die in his throat, soe greatlie was he moved. But he went on to say, that since God, in his great and undeserved mercy, had put an end to the Warre, all present unkindness and hard dealing towards the poore benighted heathen was an offence in the eyes of Him who respecteth not the persons of men, but who regardeth with an equal eye the white and the red men, both being the workmanship of His hands. It is our blessed privilege to labor to bring them to a knowledge of the True God, whom, like the Athenians, some of them doe ignorantlie worshippe, while the greater part, as was said of the heathen formerlie, *doe not, out of the good things that are seen, know Him that is; neither by considering the Works do they acknowledge the Work-master, but deem the fire or Wind, or the swift air, or the circle of the stars, or the violent Water, or the lights of Heaven to be gods who govern the World.*

He counciled against mischief-makers and stirrers up of strife, and such as doe desire occasion against their brethren. He said that it did seem as if manie thought to atone for their own sins by their great heat and zeil to discover wickedness in others; and that he feared such might be the case now, when there was much talk of the outward and visible doings of Satan in this place, whereas, the Enemy was most to be feared who did work privily in the heart; it being a small thing for him to bewitch a dwelling of made wood and stone, who did soe easilie possess and enchant the precious souls of men.

Finally he did exhort all to keep watch over their own spirits, and to remember that what measure they doe mete to others shall be measured to them again, to lay aside all wrath and malice and evil speaking, to bear one another's burdens, and soe make this Church in the Wilderness beautiful and comelie, an example to the world of that Peace and Good Will to men which the Angels sang of at the birth of the blessed Redeemer.

I have been the more careful to give the substance of Mr. Russ his sermon, as nearly as I can remember it, forasmuch as it hath given offence to some who did listen to it. Dea. Dole saith it was such a discourse as a Socinian or a Papist might have preached, for the great stress it laid upon works; and Goodwife Matson, a noisie, talking woman—such an one, no doubt, as those busy-bodies whom Saint Paul did rebuke for forwardness, and command to keep silence in the Church—says the preacher did goe out of his way to favor Quakers, Indians, and Witches; and that the Devil in Goody Morse's house was no doubt well pleased with the discourse. R. Pike saith he does no wise marvel at her complaints; for when she formerlie dwelt at the Marblehead fishing haven, she was one of the unruly women who did break into Thompson's garrison house, and barbarously put to death two Saugus Indians, who had given themselves up for safe keeping, and who had never harmed anie, which thing was a great grief and scandal to all well-disposed people. And yet this woman, who scrupled not to say that she would as lief stick an Indian as a hogg, and who walked all the way from Marblehead to Boston to see the Quaker woman hung, and did foully jest over her dead bodie, was allowed to have her way in the Church, Mr. Richardson being plainlie in fear of her ill tongue and wicked temper.

CHRISTIAN REGISTER

BOSTON, AUGUST 26, 1848.

THE TRAINING OF MEN FOR THE PULPIT.

The Rev. Dr. Spring of New York city, in a volume recently published on the Power of the Pulpit, devotes one chapter to the subject of the training of men for the pulpit and the pastoral office in general, in which he avows a preference for the private method of theological education, for pastors, to the public or academical method now almost universally adopted in this country. We have become acquainted with the book only through the last number of the Princeton Review, which contains an article of 26 pages, examining very thoroughly the chapter above mentioned. The subject will have interest for many of our readers, in connexion with the Divinity School at Cambridge.

Dr. Spring, we suppose, does not stand alone, either in respect to the preference which he avows, or the grounds on which he supports it. We will follow the Reviewer in his own footsteps,—using his thoughts and language,—in examining those grounds; and any who will take the trouble to accompany us, will see, we think, that he makes sweeping work.

Dr. Spring's argument, says the Reviewer, is reducible to these three propositions; that the ministry has sensibly deteriorated; that this deterioration has in part arisen from Theological Seminaries, and that this deteriorating influence of seminaries is owing, in great measure, to the practice of making men professors who have had no pastoral experience.

In regard to the first proposition, the Reviewer says there is no pretence of argument or evidence in its support. Dr. S. has merely taken it for granted. Nine out of ten, nay, nineteen out of twenty of all the intelligent men the Reviewer has heard speak on the subject, smile at the suggestion of deterioration as an absurdity. The question relates to the general efficiency of the ministry, not to extraordinary men, at any time rare, and at no time the mere product of education, but the gift and messengers of God. There is a strong disposition in men of a certain age and temperament, to laud the past and detract from the present. To such men nothing is right, nothing is as it once was. In the Medical Convention recently held in Baltimore, an old gentleman rose and said that with all the progress of science, and all the improvements in medical education, they had no such physicians now as when men were trained in a doctor's shop, and practised with simples. No one however took this to heart, or was led to doubt that as a whole the medical profession furnished better physicians than the domestic practitioners of a former generation.

The causes of this disposition to overrate the past, are presented by the Reviewer in a very just and striking light. Men are apt to retain in later life, says he, the estimate of objects formed in childhood. Names which we heard pronounced with reverence in childhood, may still suggest the same associations, even in comparison with others more entitled to respect, but with which our acquaintance is more recent. Unconscious of the change going on in himself, Dr. Spring is disposed to think there are now no such men as he once reverenced. In mature life, such a man as he can find few to whom his upward gaze can be directed. Besides, the lapse of time produces an illusion perfectly analogous to that of local distance. As the eye in viewing some remote object, often discerns what is light and lofty, while everything that is mean and offensive is concealed from view, so memory perpetuates the greatness and excellence of former generations, and brings them into advantageous contrast with the present, where the good and evil appear mixed, and the evil even unduly prominent.

What if some of our young preachers are transcendental—make too much parade of learning—affect philosophical abstraction — babble about art and æsthetics—write poetry for ladies' Magazines and Albums! In the days of our fathers there were ministers whose talk was of bullocks, who made better butter than sermons, and whose interest in the funds was greater than their interest in religion. If the foibles of our less successful candidates are just now rather poetical, artistical, and philosophical, than agricultural, financial or political, the change is not so much for the worse as some may imagine. Nor does it follow, that because some do not know what they are in the pulpit for, the pulpit as a general thing is less powerful than it was in the days of our fathers.

The Reviewer also speaks of the habit of confounding form with substance, in this erroneous comparison of the past with the present. Every change of form and method, even that which is essential to the efficacy of the system in existing circumstances, is regarded as a dangerous defection from the good old ways. Some of the worst practical errors have arisen from the attempt to give uniformity and stiffness to the very things in the gospel which its author designed should be flexible, and shape themselves to meet emergencies. If the good men, from whom some are accused of defection, were alive now, they would do the very things in which that defection is asserted to consist.

The Reviewer goes on to maintain that Dr. Spring's assertion is not only without proof but against proof; that in the midst of progress and improvement in other things, the Church has also made progress; that while thirty or forty years ago there were few eminent men in the ministry, we have now a multitude of ministers of highly respectable talents and attainments; that the clergy as a body, have now a higher character, and a better and wider influence than the clergy of this country ever before attained; that where there was one Hebrew scholar, there are now hundreds, and where there was here and there a well-read theologian, it is now rare to find a Presbyterian minister who is not a well educated man.

But even supposing that the ministers had degenerated—(a mere assumption without proof and against proof—) Dr. Spring's second proposition—that it is owing to Theological Seminaries, is *post hoc, ergo propter hoc*,—the degeneracy is posterior in time to the establishment of Theological Seminaries, therefore they are the cause of it—a very unphilosophical argument. The Chalmers and Candlishes of the present Free Church of Scotland were trained under the very system which produced the lukewarm errorists of the preceding generation. The rationalists of Germany have been brought up on the same plan as that under which the strictly Orthodox ministers of the 17th century were educated.

The Reviewer says that the real dangers and deficiencies of our Seminaries have not been touched by Dr. Spring. The danger is not in the system but in the men. Every thing depends, under God, on the professors. If they are not of the right kind, their influence on the students must be to the last degree injurious. If Dr Spring had chosen to direct his battery to that quarter, he would have found no disposition to resist; he would have awakened the consciousness of deficiencies and neglects which must have stopped the mouths of most professors at least; and he would at the same time have called the attention of the Church to the real point to be guarded. No one can estimate too highly the importance of vigilance as to the character of the men entrusted with the work of training the future ministers of the Church; and no one can be so well aware of their short comings as those who fill that office.

On the final proposition of Dr. S., the Reviewer has to say—that it is precisely on a par with the assertion that it is absurd to set men to train officers for the army, who have never seen a battle. It is found that men who never saw blood, can teach mathematics, engineering, gunnery and tactics. A Theological Seminary is intended mainly and directly to impart the requisite knowledge for the work of the ministry; experience is to be acquired in the field,

A ROCK OF OFFENCE.

The very free confession made by most of our Unitarian journals, in respect to the deficiencies in the Divinity School at Cambridge, has been seized upon, as we supposed it would be, by the orthodox press in general, and made a shaft which they have sent whizzing back at "Unitarianism," to do what execution it could. The *Puritan's* comment is, "the lifelessness of Unitarianism." The *N. Y. Observer* catches the echo, and prints in its largest capitals—"The lifelessness of Unitarianism." And so the chime runs on through the Recorder, and Observatory, and others.

If that which we deplore, whether existing in our Divinity School or in our churches, were peculiar to ourselves; if there were no sluggishness, no want of spirituality, no falling off in numbers in any other theological seminaries, or in ardor and self-sacrifice in any other churches, there would be force in the accusations and reproaches which our fellow-christians of other denominations choose to bring upon us at the present moment.

Nor are we so devoid of interest in the welfare of the Church at large, that we should not rejoice, even if we ourselves are growing dark and dead, that there is light and life elsewhere. But when, as their own newspapers record, their churches are suffering their missions to be abandoned, and the heathen youth partially reclaimed, to fall back into perdition by hundreds; when some of their best men at central posts of observation speak of this as "an age of declension," and confess that sluggishness of mind and heart," that "inertness of spiritual thought and feeling is a besetting sin," and declare "that the danger lies in lingering under a slow paralysis of all right and vivid emotion;"—in such a state of things as this confessedly in the orthodox churches, we say it is poor employment for them to jeer at the coldness of others. In fact, the absolute heartlessness with which they speak of us, would be a sufficient proof of the decay of piety in their midst; for except in a most unspiritual state they could not speak as they do. And when along with their animadversions, they add their pietistic cant, and take the phrases of godliness upon such thoughtless tongues, it requires some effort to prevent the emotion of pity for their degeneracy from passing into contempt for their spiritual pride.

There is one view which these persons may not have taken, and we beg leave to suggest it with all seriousness and with real apprehension of its force. Unitarianism is shown to be a lifeless thing, say they. "This lifelessness is now setting in about its very heart and centre." "Unitarians are losing the little semblance of spiritual life they may have formerly manifested"—as though it was a mere *semblance* only. Therefore, Unitarianism is not of God—comes not from the Word who is the Light and Life of men. Very well! Turn we now to the Orthodox body, and the same symptoms are seen there, only on a larger scale, as the body itself is larger in which the disease is raging. Then Orthodoxy, too, is not of God. But the disease is not confined to them, alas! it is general.—What then of truth is there in any professedly Christian body? What life is there in Christianity itself? The sycamore is decaying at the topmost branches! We verily believe that the orthodox press, and many anti-unitarian preachers and professors, by the mode in which they choose to conduct the argument, immensely promote infidelity, and create disgust with whatever bears the name of Christianity or piety.

It it should be said in reply on the other side, that much of the complaint of apathy in the orthodox churches is exaggeration—that it is like Dr. Spring's lamentation of a degeneracy which does not really exist, we might say with truth that the evils existing among Unitarians have been stated in some of our own journals in quite a hyperbolical form. And yet these exaggerations describe an evil which should be seriously considered. Even the defence of the Princeton Review is exaggerated; it will be pronounced one-sided by those who know the real state of things, as far toward one extreme as the volume reviewed is toward the other. And we believe there is piety, and wisdom, and humility enough among orthodox men to lead not a few to wish that hyper-censorious, uncharitable religious men, instead of complacent comparison of themselves with others, and disparagement of others, might know themselves sufficiently well to put their hand on their mouth, and their mouth in the dust, and cry, Unclean!

For the Register.

THEOLOGICAL SCHOOLS.

There is something wrong in theological schools, although it is not easy to say precisely what it is. Perhaps the great difficulty is this, that spending the first three years almost exclusively among books, gives students a dry scholastic way of writing and speaking, from which they never recover. They do not speak enough with the authority of living spirit and earnest sympathy, but merely as Scribes. This failing might be remedied in one or both of two ways. In the first place the habit of earnest thought and free utterance should be encouraged. Students should learn to remove the paper barrier from between them and their hearers, and give the people their thoughts not as if second hand. We have little faith in hasty sermons, but believe the best manner to be a combination of the written and extemporaneous. Our theological students, with the labor it costs some of them to play the piano, could acquire such facility in expression as to preach with ease, precision and animation, without scarcely looking at their manuscripts. We want more preachers, for we have too many mere readers. Many a man who can talk with fascination, the moment he rises to preach is transformed into an anodyne that lulls mind and body into quiescence, as of the seven sleepers of Ephesus.

Another idea that has occurred to us is this. Might not the custom of medical training be with advantage adopted by theological students. Might they not with advantage study most of the year with some competent minister, and then attend courses of theological lectures at the university or school, submitting themselves in the end to a thorough examination? This method would combine a pastoral experience with theological training, and perhaps make better pastors and theologians than the present system.

For ourselves we rejoice in the good that our theological scools have already done, and are little disposed to join in the censure sometimes so indiscriminately cast upon their teachers. It is a remarkable fact that with all their increased facilities, the Divinity Schools of New England have so few students. The cause we believe is to be found mainly in the character of the times—the absorbing pursuit of wealth which leads the mass of earnest young men into the law and into commerce. We believe too that the character of the ministry is lowered by the hasty admission of numbers of young men without proper education, and who should have been content to remain as Sunday School teachers instead of pressing into the clerical profession after a few months hurried study. The Christian Ministry must stand, and ally itself with the best thought and highest influence of the community. It may be that some radical changes must be made, before the true state of things can be realized. • •

For the Register.

PULPIT EARNESTNESS.

An infirm clergyman, in whose desk a large number of unsuccessful candidates had appeared in rotation, when asked what the general fault was, answered, "want of earnestness; they were not earnest enough even to seem sincere."

Now, it is so near impossible to make the dullest stick that ever imposed his logship upon a stupefied congregation believe in this imputed sin—or, if he does understand the enormity of his offending, care to cure it, that we feel obliged to dwell a little on this besetting sin of young ministers.

Let them understand in the first place, that nothing will disperse a congregation so soon and so effectually as inveterate dullness; that, for better or for worse, the world is now awake as it was not in our fathers' days: the young have become independent; they exercise choice in matters of religion; they decidedly prefer a living pulpit to a dead one, even though the first be branded as heretical and the other be steeped in all the perfume of orthodoxy. They prefer an awakening Anti-Slavery lecture to a drowsy sermon. They throng to the one with an anticipation of pleasure, wide awake to hear all that can be heard—they go to the other when they must, as stupidly as possible, in the worst condition to be profited, as deaf as a post to every appeal. The result is, in the perfect freedom of action characterizing our communities, I have visited villages where the vagrant lecture will be thronged, and the sanctuary-service attended by only one in fifteen of the population. You may rail at the perversity of human nature in craving such high-seasoned dishes, but, when we have attended Sunday after Sunday with no impression save weariness, is it strange that something to suggest thought or quicken feeling should be preferred!

It is amazing how this same lead will be transmuted to a tongue of fire if called from the pulpit to the forum of reform. There the most languid preacher becomes energetic, the slowest gets impetuous, the listless is aroused. You will hardly know the man, who, an hour before, was pinned down to his notes, pinioned in his motions, artificially monotonous in his voice, a cast-iron mechanism of an unlimited friction.

So we say deliberately, solemnly, and from extended observation, if the pulpit become listless its day is gone; it will be deserted for some influence more in sympathy with an earnest public during an earnest time. Splendid architecture, cushioned pews, opera music, will not detain any large portion of the people. Old reverence may decay. Ancient landmarks of custom get displaced. Attachments of feeling fasten themselves elsewhere. Nothing short of the kindled soul speaking itself out worthily in kindling tones, can maintain and increase the glory of the church.

This same earnestness is necessary to meet the busy, boastful, aggressive, aspiring Romanism which pours out its thousands of European gold where Protestant missions spend a few hundreds—which exults as much in administering religion in a prairie log-hut as a city cathedral—which possesses the least expensive and most complete church-machinery ever known to Christianity. I know no way so effectual for meeting the onset it is preparing to make upon Protestantism in the United States, as a more zealous administration of the word, clothing the Protestant pulpit with new attractiveness, and binding the people's hearts to it in tenderer and more vital interest. Then, neither force could drive, nor worldly motive entice, nor specious reasoning beguile away the engaged flock from the rejoicing and devoted shepherd. So God grant it may prove with us in every season of struggle!

For the Register.

DR. DEWEY'S ANNIVERSARY ADDRESS BEFORE THE A. U. A.

Much was said before this discourse appeared as a tract, about the importance of circulating it all over our country. Now that an unusually large edition has appeared, and at a price of unprecedented cheapness, it must be remembered that these 8,000 little Apostles have neither wings nor legs; and, that nothing but our individual activity can ever carry this good seed to the waiting soil.

Various secular papers have commended this last tract as an eloquent performance; no one can question that it is a "Tract for the Times," and from its general circulation would come infallibly a greater love for and admiration of our noble cause.

We trust that every friend who is expected to travel, especially every minister, will arm himself thoroughly for this fight of faith, and suffer no fair opportunity to slip when a favorable impression might be made. Other denominations do this continually, and the success is exhibited every year in their interesting reports and anniversary speeches; but we might produce far more astonishing as well as permanent results, because our religious literature is altogether the best the world has yet seen. H.

[The communication below was written as a stricture on an editorial in the Register of 12th inst. In that article we left the statement of our views incomplete, with the expressed intention to resume the subject in a future paper—which we accordingly did; and the three editorials of our last week's Register were in the hands of the compositors before "C. D.'s" communication was received. His article also was partly set up, but being informed there would not be room for it, with other notices which had already been deferred, we had no other alternative but to postpone it. We received, this week, the following note.

"Since writing my article, I have read your remarks in the last number of the Register, and think they cannot fail to commend themselves to every reflecting mind. Your own views respecting Dr. Bushnell's position are more fully developed than in the former article, and are calculated, I should judge, to convey a somewhat different impression: at any rate they are not obnoxious to any of my criticisms.—C. D."

We think C. D.'s communication too valuable to be withheld, although the special occasion of it has ceased to exist. "The different impression," of which he speaks, we think he will see is owing, perhaps, to an ambiguous or imperfect use of the phrase "vicarious atonement," in the article on which he commented. We meant not *this phrase itself* as a form for the feelings, but those *Scripture* phrases, which, literally understood and used in their Jewish liturgical sense, would *seem to express* a vicarious atonement.]

For the Register.

THE OBJECTIVE VIEW OF THE ATONEMENT.

I *commenced* reading your remarks with the above heading, in the Register of the 12th inst., in the hope of receiving some satisfactory explanation of that portion of Dr. Bushnell's discourse to which you allude. And my expectations in this regard were by no means lessened, on perceiving an expression of agreement on your part, with some of the views in question. But I am free to confess, after its perusal, that to my mind there is a want of success in the attempt to make out a perfectly reasonable statement. You speak of certain views or statements which are considered *necessary*, and therefore true as *forms for the feelings*, but which, reduced to a dogma, become false. A statement to be true, I should judge, or to be of any value in the first instance, must certainly contain some intelligible proposition, acknowledged as such by the reason. It may be conveyed in language as poetical, as figurative, or as fanciful, as the taste of the writer may determine. But after all, the only inquiry to a thinking mind will be, what does all this language mean?

What do we understand by a *dogma*? In *common parlance* it is the statement, in language as literal as possible, of some doctrinal point in Theology. It is intended to be a simple statement, to be accepted or rejected by the intelligent mind to which it may be presented. In what sense, I would ask, can a statement or an expression be true, or possess such surpassing value, when presented as a *form for the feelings*, yet when brought to the test of rational inquiry, when divested of its imagery, is found to contain no intelligible proposition or idea whatsoever! Take for instance the doctrine of the *vicarious sacrifice of Christ*, which Dr. Bushnell rejects as a "dogma," but which he accepts as a *ritual*, or *form for the feelings*. How is it possible it should be so deeply "significant" and "attractive," and contain such a "profound meaning" in the one case, yet when examined by the reason is at once discarded as false, or in your own language, becomes "instantly dissolved before rational inquiry!"

Would you array before the mind a mass of *rhetoric*, not designed to be a medium of thought, usually supposed to be the purpose of language, but which dissolves into "airy nothing" the instant the logical or rational powers are brought into contact with it? Would you, if it were *possible*, construct metaphors, and symbols, as *forms for the feelings*, which stand for, or represent *nothing*? For my part I am at loss to perceive how the feelings can be addressed with propriety, through the medium of language, or in any other mode, except by representations made in harmony with the rational element in our nature.

Metaphors, symbols, or figures of speech are always allowable when used as such; in fact, they enter to such an extent into the very structure of our language, and of every language, that we are most constantly using them. Impressions and truths are often times more firmly fixed in the mind, when presented in this manner, than by the use of language of a more literal character. The expressions used by yourself, "God is a rock, God is a sun," are metaphors. To interpret them literally, would of course be absurd. But there is a meaning conveyed by these figures, which is at once apprehended, a truth which is at once recognized, and felt to be in harmony with all our ideas of God. These are not *empty* symbols. While the *feelings* or imagination are addressed by a poetic form of language, the mind perceives the truth which, by this language, is designed to be conveyed. Of what value are such expressions, regarded as *forms for the feelings*, aside from the obvious interpretation resulting from "rational inquiry!"

The above is designed as a commentary in part upon that portion of your remarks, in which you say, "regarded in this light," *as a form for the feelings*, "we should have but little occasion to object to a vicarious atonement." I can see no analogy between the above expressions, *God is a rock*, &c., or the scriptural phrase, "Behold the Lamb of God which taketh away the sins of the world," and the statement that Christ was offered up a *vicarious* sacrifice. The latter phrase is not usually considered metaphorical. The term *vicarious* is not often used, I think, as a metaphor. It may, perhaps, be used as such, and if so, what does it denote? If it is a symbol, of what is it symbolical? What *truth* is presented to the mind? You say, it is a *form for the feelings*. How are the feelings addressed!—what picture is presented before them? Evidently one drawn from the obvious meaning of the term. The imagination or feelings are addressed by representations respecting the office of Christ, that are considered important, which Dr. Bushnell views as essential parts of christianity, and which are felt to meet the deepest wants of the human soul in every age of the world since the time of Christ, and in every condition of life, but when submitted to the test of reason, are found to contain nothing but absurdities, errors, and contradictions. This, Dr. B., himself, would seem to admit. I never listened to a stronger argument against the doctrine of the atonement, viewed as a doctrine or a "dogma," in the various modes in which it has been held by Orthodox Christians, than was advanced by him in his late lecture at Cambridge, which has furnished the occasion for these remarks.

It was clearly not Dr. B.'s design to give the death-blow to this doctrine, though, perhaps unwittingly, he came very near to it; but after having demolished it as a dogma, he would reproduce it in a liturgical or ritual form *for the feelings*. He not only contends, if I understand him, for the use of all those scriptural expressions, from which this doctrine has been deduced, leaving each one to put his own interpretation upon them, and to which no one could object, but he actually holds on to the doctrine itself, as a truth, or an error, at least an *idea*, necessary to the *feelings*. He is better able than I am to vindicate his consistency.

I agree with you entirely, that it would be absurd to attempt to literalize the language of the many metaphors and figures of speech which abound in the Bible, and which are inexpressibly valuable to us, both for the truths, which, to our minds, they contain, and for the striking and beautiful manner in which those truths are presented. No one would think of calling Christ a lamb, or God a rock, *literally*. But those expressions do contain a meaning most significant. What I object to, is the use of expressions, which for the *reason* contain no meaning, or an absurd one. C. D.

For the Register.

EXCURSION AND PIC-NIC OF THE WESTMINSTER SUNDAY SCHOOL, PROVIDENCE, R. I.

I will venture to give as briefly as possible a "history of a day," which, devoted to pleasure was, we hope, not without its great moral and religious lesson.

On Tuesday the 15th inst., our school with teachers and parents met on board the steamer John R. Vinton, to the number of about three hundred, and at 9 o'clock A. M., left the wharf for the place selected for the Pic-nic; a fine spot near the side of the Bay, four miles distant from the city. The day was lovely as a summer's day can be.

On arriving at the grounds, all were called together for the opening religious exercise.—After a few excellent remarks from one of our teachers who officiated as Superintendent for the day, a beautiful hymn of "Welcome to our Pastor," written by a young lady, was sung by the school, and very appropriate it was, coming from them; for as a school, it was the first time they had met him after a long absence.

Of our pastor be it said, that he is as attentive to the lambs of his flock as to the older portion, and let me repeat here what was said on the ground, that there has been but one Sunday when in the city, that he has not visited the Sunday School, and that one exception was caused by illness. It often happens at times that his labors for the day in the church, may be more arduous than at others, which prevents a little sermon, yet he comes, and with words of encouragement to the teachers and scholars as he passes among them, he cheers them on in the path of duty.

But to return to my subject,—after the singing of the hymn, the anniversary service from our usual service-book was read, the children responding in the lesson and prayer.

Some interesting remarks from the Pastor followed, another hymn was sung, and all were dismissed to enjoy themselves.

At noon all partook of the Pic-nic furnished by the contributions from the several families. About two o'clock all were again called to the grove, and after singing, remarks were made by Rev. Mr. Stone in his usual happy style, then a closing prayer and hymn, and all returned to their several sports till the arrival of the boat at five o'clock. Just before six they were landed in the city, without an accident to mar the happiness, and I had almost said without a regret. But there was one who was not with us, one whom all missed, and whose absence all regretted: our kind and devoted superintendent who was called from the city by a previous engagement.

The pleasures of such a day, is of that kind which leaves no sting; and which, as we look back to it, is a bright spot in the pathway of life. S. R. C.

The following is the first hymn referred to:—

OUR PASTOR'S WELCOME.

Welcome, welcome, dearest pastor,
Welcome to your home once more;
Youthful hearts with joy are bounding,
Days of parting now are o'er.
Glad we meet thee this bright morning,
Grateful hearts around thee burn,
Songs of praises are ascending,
Praises for thy safe return.

Thou hast led us to the fountain
Ever flowing pure and free;
Thou hast told us of salvation
Purchased for us on the tree;
Then to thee should thanks be given—
Thanks for all thy patient care,
And each heart should raise to Heaven,
For the loved an earnest prayer.

We would ask that o'er thy pathway,
Choicest blessings might be strown;
That rich streams of mercy, flowing
From the great Eternal throne,
May refresh thy fainting spirit,
Ever soothe the aching heart;
And the Gospel's consolations
Bid the shades of doubt depart.

Sounds of warning have been sent us,
Voices from the viewless land;
One emancipated spirit
Now has joined the seraph band.
Mournfully our song is rising
For the stricken ones on earth;
Heavenly choirs are sweetly singing
Welcome to its angel birth.

But to Him, our great Creator,
Should the heart's *best* incense rise,
And the songs of glad thanksgiving
Join with *her's* beyond the skies.
Oh, may He, till life is over,
Ever guard our little band!
Pastor, parents, teachers, children,
Then may meet at God's right hand.

For the Register.

MISS MARY ANDREWS.

Died, in Newburyport, 21st inst. Miss Mary Andrews, eldest daughter of Mr. John Andrews, aged 17.

The many who with tearless, if not careless eyes read this simple announcement, as only saying that another young girl has died and that in removing her from earth, death has been doing no strange or unusual work, cannot understand how dark is the shadow which has fallen upon a bright and happy home. A fair, docile, affectionate child—just ceasing to be a child—who gave every promise that, added years would only witness her growth in christian excellence, has been suddenly called hence. By this event loving hearts are stricken with a keen sorrow: and yet it will not—cannot be a sorrow of despair, without comfort and without hope. The holy faith which taught the departed child to take the words of Christ as her guide, remains to console the bereaved, with the assurance, that a parental affection, more faithful and tender than even a mother's love, has called heavenward "the first-born." For a time, it will seem very, very sad—this early death—this forbidding parents and teachers, to see here the ripening fruits of those seeds of virtue whose buds and blossoms they have been watering with such quiet delight—this quick and unexpected vanishing of a visible presence always making manifest a spirit consecrated, as it were, from the very dawn of consciousness to goodness and truth—for a time this will seem—this will *be* very, very sad: for an affliction, shattering, like fatal lightning flashing out from a serene and cloudless sky, such radient present joys—such bright visions of the future, as a pure, almost holy youth cannot but produce—must be followed quickly, even where unmurmuring trust kneels submissive to the Father's will, by a darkness which can be felt and will not very soon pass away. And yet is not this a sorrow which contains in itself and begins ere long to reveal the most blessed consolation—even that consolation which is in the thought, that she "being dead yet speaketh," and will ever speak with a sweetness and power belonging to no audible tones which send their vibrations to the *outward* ear! The soul of that child, will it not come nearer and nearer, pour out a stronger and purer influence, because dissolved of the fleshy garment, because she no longer belongs to the world of the senses, but is translated so entirely into the world of the spirit. The memory of days full of affection and gentle virtue—the memory of the sensitive conscience, the sincere and affectionate disposition, the memory of that almost faultless character, strong in its meek loveliness, how may this strengthen the belief in our immortality—bring heaven nearer and nearer—come into that now desolate home, as an angel from the very presence of the Father—to whisper to the parental heart thoughts to cheer despondency, and give it a clearer insight into the deep meaning of life:—how may this memory—this invisible and yet real return thro' the power of loving recollections of the departed child, be, a persuasive teacher to the children who remain here, bidding them follow the leader of their sisterly band, whose earliest steps trod the path of peace,

Whose secret heart with influence sweet,
Was upward drawn to God. • • •

EXPLANATION.—Three of the Circulars on the "Moral Dangers of the City," lately sent out to the Clergyman of New England have been returned. On one of them was written—"Pay your postage." Now, as many others beside these aggrieved brethren, may entertain similar offence, though forbearing thus pointedly to express it, the following explanation it is hoped, will be as satisfactorily received as it is respectfully tendered.

There are nearly four thousand individuals to whom the document was to be directed. To prepay the postage for each would require in the aggregate, more than a hundred dollars. This sum in addition to the other costs of the cause it was not thought necessary to seek from the liberal hands of the community, already so largely taxed, inasmuch as that the postage distributed among the receivers of the communication would be the merest trifle to each; and besides, the business and the advantage appertained fully as much to the clergymen in the country, as to the people of the city; for the object was to save the children of their own beloved parishioners, the lambs of their own flock from perishing.

Even if the youth of any particular parish had not as yet suffered from the causes set forth and were not likely to suffer, it was supposed that the pastor's general philanthropy and gladness for good done to others would induce the most cheerful contribution of the mite incidentally imposed on himself in the enterprize.

If any misapprehension has existed, it is hoped that it will be hereby removed and that all the ministers of the Gospel of Love will feel that they are "members one of another" in a work of such infinite moment as this. COMM.

NEW PUBLICATIONS.

The London Quarterly Review. July, 1848. From T. Wiley, Jr.

This seems the most interesting number of the English Quarterlies that have been re-published this month. A review of the Memoirs of Sir Fowell Buxton, in it, is well worthy of study. He had a coarse and a fine organization singularly blended, and united in himself the character of evangelical saint and sportsman. His vats of malt-liquor were large enough to drown all London, and his purse was always open to benevolence; he toiled twenty years to emancipate the negro, and yet would "wander from morn to dewey eve, torturing fish, and massacreing birds." He had various civil, and religious connexions, which brought him prominently forward, and his life may well be regarded as eventful and remarkable.

COMMENCEMENT AT CAMBRIDGE.—This took place on Wednesday last, Aug. 23. The following was the

ORDER OF EXERCISES.

1. A Salutary Oration in Latin.—*Thomas Chase, Worcester.* 2. An Essay. "Early Education in Foreign Countries."—*Frederic Pitkin Fisher, Oswego, N. Y.* 3. A Disquisition. The Personal Influence of Men of Science not limited by Nationality."—*Thomas Henderson Chandler, Boston.* 4. A Disquisition. "Elizabeth Fry."—*Nathan Ames, Saugus.* 5. A Dissertation. "The Emigrant."—*Stephen Bradshaw Ives, Salem. Music.* 6. An Essay. "Venice."—*James Benjamin Bullock, Cambridge.* 7. A Disquisition. "The Exile of Charles the Second." *Thomas Dwight Howard, Springfield.* 8. A Dissertation. "The Central Sun."—*Benjamin Judkins. Boston.* 9. An English Oration. "The Influence of the History and Institutions of America on Older States."—*Henry Saltonstall, Salem.* 10. A Disquisition. "The Character of Goldsmith."—*William Lincoln Jenkins, Boston. Music.* 11. A Disquisition. "The recent revolutions in Europe, in their bearing upon Science and Literature."—*Samuel Parsons, Boston.* 12. A Disquisition. "Facilities for the Cultivation of Science in America."—*Adams Wiley, Lunenburg.* 13. A Latin Poem. "Gens Gallica."—*James Cutler Dunn Parker, Boston.* 14. An English Oration. "Ugo Foscolo." *George Peabody Tiffany, Baltimore, Md.* 15. A Dissertation. "The last year of Cicero." *Edward Erving Bigelow, Watertown. Music.* 16. A Disquisition. "The Indian Race."—*Ferdinand Cartright Ewer, Nantucket.* 17. A Greek Oration. "Thucydides the Historian."—*Simon Greenleaf Sanger, Dover.* 18. An English Oration. "Metaphysical Studies Vindicated." *Asa Dalton, Cambridge.* 19. A Disquisition. "The lost Colony of the Danes in Greenland." *David Rice Whitney, Boston.* 20. A Dissertation. "The Alledged Irreligious Tendency of Scientific Studies."—*Josiah Parsons Cooke, Boston. Music.* 21. Disquisition. "The Ancient Poem of Reynard the Fox."—*Thomas Curtis Clarke, Cambridge.* 22. A Dissertation. "Half Truths."—*William Bostwick Edson, Unadilla, N. Y.* 23. A Disquisition. "The Modern Study of Statistics." *Charles Enoch Huse, Newburyport.* 24. An English Oration. "The Influence of Scott's Novels on Historical Composition." *Horatio Quincy Butterfield, Farmington, Me.* 25. A Dissertation. "Idea and Fact in Morality." *Ephraim Wood Young, Bingham, Me. Music.* 26. A Dissertation. "Edmund Burke." *Henry Whitcomb Holman, Bolton.* 27. An English Oration. "The Reciprocal Influence of the Old World and the New." *Edward James Young, Boston.* 28. A Dissertation. "Vagueness of History."—*Alexander Hale, Boston. Music.* 29. An English Oration. "The Ultimate Fate of Free Principles in Europe." *Edwin Davenport, Charlestown.*

Of these exercises we heard several literary gentlemen from other institutions say, and it is certainly our own opinion, that they were very excellent. They were marked by considerable thought, and were both written and delivered in very clear and attractive style—sufficiently so to preserve the perfect attention of the audience from 10 o'clock until half past 2. A few stood out prominently, as usual,—and among them especially No. 27, on the order of exercises. The plaudits which this speaker called forth and which began with his fellow-students, quite extended themselves over the house, and he shone brightly with hereditary and acquired talents.

There was another part performed with conspicuous grace—we need not say it was the conferring of the degrees by President Everett, which—*in lingua Latina*—was done in a manner worthy the first of our living orators.

The following Honorary degrees were conferred—that of LL. D. on Hon. Joel Parker, Professor of Law, Hon. Theron Metcalf, of the Supreme Court, Chancellor R. H. Walworth, of N. Y., Professor Agassiz, Henry Hallam, of London.

D. D. upon Rev. Joseph Allen of Northboro, Rev. Wm. B. Sprague, D. D. of Albany, Rev. Edward B. Hall of Providence, Rev. George O'Kill Stewart of Kingston, U. C.

M. A. was conferred upon Messrs. Bernard Roelker, Lorenzo Sabine, Chas. E. Leverett, and Edwin P. Whipple.

☞ We overlooked one or two typographical errors in our last. In column 2, line 30, from the end of the 1st editorial, for "acts" read *facts*.

In column 3, line 5, in last paragraph but two, for "metaphysical" read *metaphorical*.

Some typographical errors will be observed on the outside.

Col. 5, line 25, for "ever ambitious," read over ambitious.

COLLEGE RECORD.

Marietta College, Ohio. The commencement exercises were held July 27, when the degree of A. B. was conferred on ten members of the Senior Class. The degree of D. D. was conferred upon Prof. D. H. Allen of Lane Seminary. The President, Henry Smith, D. D., in his Baccalaureate address, stated that the sum of $25,000 had been subscribed for the institution in Southern Ohio, within little more than a year, more than half of it having been given by the citizens of Marietta.

Geneva College, Western New-York.—The annual commencement exercises of this College were held on Wednesday, the 2d inst. The degree of A. B. was conferred upon 14 young men of the senior class, and the degree of A. M. in course upon five. The honorary degree of D. D. was conferred on the Rt. Rev. David Low, D C. L. Bishop of Ross, Argyle and Moray, Scotland;—Rev. Sherlock A. Bronson, President of Kenyon College, Ohio; Rev. Smith Pyne, Washington, D. C.; and Rev. James A. Bolles, Batavia, N. Y.

This institution is under the patronage of the Episcopal church; it has lately received very considerable accession to its funds. The President is Rev. Dr. Benjamin Hale, formerly Professor of Chemistry at Dart. College.

Dickinson College, Carlisle, Penn.—The anniversary of this institution, which is under the Methodist patronage and direction, was held the last week in July. One who was present says:

"The divine favor has been repeatedly manifested among the students, thus challenging the confidence and support of the Church. The whole number of students in the college at the close of the year was 128, of which 65 were members of the Church, namely, 19 seniors, 12 juniors, 20 sophomores, 14 freshmen. The whole number in the grammar school at the close of the year, 47, of which 18 were members of the Church. Thus of 175 students in the college and the grammar school, 83, or nearly one half, were members of the Church."

The honorary degree of D. D. was conferred on the Rev. Professor Henry L. Baugher, of Pennsylvania College, Gettysburg.

Rutgers College, New Brunswick, N. J.—The commencement was on Wednesday, A. F. Taylor, M. D. delivered the address before the Alumni. The degree of A. B. was conferred on 14 graduates; honorary degrees of A. M. on six gentlemen; the degree of Doctor of Divinity on Rev. Baynard R. Hall, Principal of the Newburgh Academy.

The degree of LL. D. on Charles H. Ruggles, one of the Judges of the Court of Appeals in this State.

FOREIGN INTELLIGENCE.

Arrival of the Cambria.—By this steamer, which arrived at New York on Saturday last, after a passage of 14 days, we learn that in *Ireland* the late threatening insurrectionary outbreak has been quelled, like a fire subdued before the volumes of smoke had turned into fierce flames.

All the penalties of high treason attached to the harborers or abettors of the movement, and the whole body was completely panic-stricken.

From England a continued stream of forces, consisting of cavalry, infantry and artillery, poured immediately into Ireland, and an immense fleet of war steamers encircled the whole coast. The Felon, Nation, and other papers were seized, the types carried away, and effectual steps taken to prevent their reappearance. Nine counties were farther proclaimed under the arms act.

The priests were exhorting the people not to join in resisting the authorities.

In Kilkenny there was a collision between the people and a body of 40 or 50 mounted police-men, who were sent to seize Smith O'Brien, but were obliged to retreat to a house belonging to a widow named Cormack. They proceeded at once to barricade the windows and doorways, tearing off doors and mantle-pieces, &c. for the purpose. They fired about 250 shots, killing some ten or twelve, and wounding more.

Several Catholic Clergymen were seen in vain exhorting the people to retire, whilst shots were whizzing around them.

The following is widow M'Cormack's account of the affair.

Knowing that disturbances were likely to take place, she had collected within her house, as a sanctuary, her five children. When the police took possession of it, the insurgents shook their pikes at her for this, and in her alarm she went to Smith O'Brien, who, with the "'82 Club" cap upon his head, was squatted in her cabbage garden at the time, to avoid the fire of the little garrison within the house. The widow besought the "King of Munster" to go and speak to the police, and he declined doing so, and asked her to go back and tell them that all he wanted from them was their arms. Finding that, as an ambassador, she did not succeed in getting his request acceded to, she returned, and taking hold of Mr. O'Brien by the collar, again urged him to see Mr. Trant. At first he refused to go, but the widow offered to escort him, and then he consented. Having gained her object so far, and seeing that a conflict was inevitable, she wished to recover possession of her five young children. The police, however, refused to give them up, retaining them as hostages for their own safety, but placing them under the staircase as the place most sheltered from the fire of the rebels. The widow then went for the priest, and was absent from the scene while the fighting was going on. On her return the insurgents were removing their dead and wounded, being allowed by the police to do so on condition that they came unarmed.

Carroll, a mounted police-man, was sent with a dispatch to *Trant*, the head of the now beseiged police, but was taken prisoner by the insurgents. O'Brien mounted the constable's horse and rode away. Carroll after being detained a while was released. On his way back, he encountered O'Brien, and remonstrated with him for his folly.

O'Brien appeared to think deeply on what Carroll said, and observed that for twenty years he had been endeavoring to serve his country, but that if the people did not stand by him he might as well give up the attempt. He shortly afterwards gave Carroll his stick and rode off.

Arrests, under charge of high treason, continue to be made, and among the number, clerks, barristers, editors, &c.

A proclamation by the Lord Lieutenant makes it high treason to give any aid to either O'Brien, Meagher, Dillon, or Dohoney, or to mislead those who are in search of them.

Viscount Hardinge arrived in Dublin on the 1st, and would, if necessary, assume the special command of the forces in Ireland, which now amount to at least 50,000 men. He was expected to leave Dublin for the South on Thursday.

The crops were somewhat uncertain, as the weather had been very wet, but hopes for the best are entertained.

Father Mathew. The Limerick Examiner states that Father Mathew will not leave Ireland for America this month, and probably not this year, on account of continued illness.

In the House of Lords, Lord Brougham spoke of the present state of Ireland, which he attributed in a great measure to the mildness with which the initiatory measures of the rebellion had been treated, and also to the sufferance of the agitation which had so long preceded that rebellion. He recommended an extensive system of colonization as a remedy for the evils which afflict Ireland.

It is supposed that the British Government will make concessions to Ireland as soon as it can do it without apparently yielding to compulsion. From the remarks of Lord Brougham, however, we fear "the hurt" of Ireland will be "healed slightly." His Lordship proposes *colonization*, not any radical change in the institutions that oppress the people; and we fear he speaks the sentiments of the majority of the nobility. But we trust that in God's good time, the present oppressive government of Ireland, and the worse than feudal institutions and serfdom and slavery under which she groans, in the miseries produced by her *absentee* landlords who, to pamper themselves, leave not food enough behind to keep alive their working tenants, will be overturned.

France. The commissioner of inquiry as to the late sedition and insurrection, have read their report, seriously inculpating Messrs. Ledru Rollin, Louis Blanc, and Causidiere, who endeavored to defend themselves. Financial matters were in a better state. The colonists at Algiers are in a state of panic and are returning to France.

Italy. The Austrians were at the last accounts in the ascendancy. Charles Albert had met with one or two defeats, and was obliged to relinquish the positions he had triumphantly occupied. He has lost Mantua and the Mincio, and only the fortress Peschiera, remains to him. His Piedmontese were brave men, but the Austrians overwhelmed them with numbers. He has asked 60,000 troops of France.

GENERAL INTELLIGENCE.

Mr. Webster "at the head of the fanatical leaders of a faction." So Mr. Mason, the Virginia Senator, designated the Senator from Massachusets, in the last Oregon debate! Said that gentleman,

"As for the fanatics here, as well as in the lower body—the leaders of a faction at the North—at the head of which I designate the Senator from Massachusetts, [Mr. Webster,] I care nothing for their opinions, nor do I believe they can create a party sufficiently strong in numbers to vote it down. That band, sir, would reject any other proposition that stood in the way of their political power. They are too unscrupulous to look to the welfare of the Union. They would see it rent in tatters, rather than lend a helping hand to render its consolidation more perfect.

Sir, they are brought to apostacy, at a price like that paid for the betrayal of our Savior, and they would not, taking example of Judas, hesitate to gamble in the same manner for the betrayal of their country."

To this violent and insolent attack, Mr. Webster replied as follows.

"Mr. Webster. It is quite indifferent to me how the Senator from Virginia [Mr. Mason] may designate me. Designate me as he will, I shall continue to be the same man. He charges me, sir, with being the head and front of a faction, whose aim it is to break down the domestic institutions of the South, and thereby endanger the safety of the Union. He denominates that faction, likewise, as being the dreamers of abstractions—the falsifiers of truth—and the promoters of sedition to our social relations. Sir, if any act of mine, during a period of thirty years, can be so interpreted, I give the gentleman the benefit of his sagacity; but a candid examination of self, convinces me that he does me injustice. And let me observe, sir, that I have marked it as a general rule, that he who advocates a cause that is *bad*, only resorts to misrepresentation to sustain it. In law we call this a departure of pleading. It seems to me that the gentleman has gone rather far in this departure; but whether his cause be good or bad, I object to any place of dessignation to which he may nominate me.

What have I said to induce him to think I would break down his institutions, or deprive the South of her slave representation? I did say, however, that I would not vote to increase this representation, but no vote of mine would ever be given to diminish it. Now have I not, for fifteen, nay twenty years, stood pledged to my country to resist a wider area of slavery than the South now enjoys? * * * How many representatives come to Congress entirely upon slave representation?

[A voice—"Twenty." *

Mr. Webster. Twenty Representatives classing their constituency as so many head of cattle! Once for all, I say I shall never agree to increase this number. As you have sown, so reap, and for one I shall never interfere; but when you would transgress the limits constitutionally conceded you, be assured, sir, that I will interpose my voice against it. For myself, sir, I speak for no party—no faction—no fanatical schism, as has been charged upon me by the Senator; I speak alone for myself and for my constituents. To these I am amenable, but not to the North. I know nothing of the purposes or wishes of that section. I am not flattered by a regard so eminent. I act from the impulses of my heart, and when conscience takes issue with my judgment, then only will I question the rectitude of my position."

MR. WEBSTER'S SPEECH ON THE OREGON BILL.

Delivered in the Senate on Saturday last.

[Reported for the N. Y. Tribune.]

The question being on the motion by Mr. Benton that the Senate recede from its amendments, to which the House had refused to agree:

Mr. Webster rose and said. I am very little inclined to prolong this debate, and I hope I am utterly disinclined to bring into it any new warmth or excitement.

The honorable member from Georgia (Mr. Berrien) for whom I have great respect, and with whom it is my delight to cultivate personal friendship, has stated, with great propriety, the importance of this question. He has said that it is a question interesting to the South and to the North, and one which may well, also attract the attention of mankind. He has not stated all this too strongly. It is such a question. Without doubt, it is a question which may well attract the attention of mankind. On the subjects involved in this debate, the whole world is not now asleep. It is wide awake; and I agree with the honorable member, that, if what is now proposed to be done by us who resist this amendment, is, as he supposes unjust and injurious to any portion of this community, that injustice should be presented to the civilized world, and we, who concur in the proceeding, ought to submit ourselves to its rebuke. I am glad that the honorable gentleman proposed to refer this question to the great tribunal of Modern Civilization, as well as to the great tribunal of the American People. It is proper. It is a question of magnitude enough—of interest enough—to all the civilized nations of the earth, to call from those who support one side or the other a statement of the grounds upon which they act.

Now, I propose to state, as briefly as I can, the grounds upon which I proceed, historical and constitutional; and will endeavor, to use as few words as possible, so that I may relieve the Senate from hearing me at the earliest possible moment.

In the first place, to view the matter historically; this Constitution, founded in 1787, and the Government under it organized in 1789, does recognize the existence of Slavery in certain States, then existing in the Union; and a particular description of Slavery. I hope that what I am about to say may be received, without any supposition that I intend the slightest disrespect. But this particular description of Slavery does not, I believe, now exist in Europe, nor in any other civilized portions of the habitable globe. It is not a Predical Slavery. It is not analagous to the case of the *Predical* Slaves, or Slaves *glebæ adscripti* of Russia, or Hungary, or other States. It is a peculiar system of personal Slavery, by which the person who is called a Slave is transferrable as a chattel, from hand to hand. I speak of this as a fact. And that is the fact—and I will say farther—perhaps other gentlemen may remember the instances—that although Slavery, as a system of servitude attached to the earth, existed in various countries of Europe, I am not at the present moment aware of any place on the globe in which this property of man in a human being as a Slave transferable as a chattel, exists except in certain States of this Union and the West India Islands. Now, that existed at the formation of this Constitution, and the framers of that instrument, and those who adopted it, agreed that, as far as it existed, it should not be disturbed, or interfered with by the new General Government. There is no doubt of that.

The Constitution of the United States recognizes it as an existing fact—an existing relation between the inhabitants of the Southern States. I do not call it an "institution," because that term is not applicable to it; for that seems to emply a voluntary establishment. I have been here so long, that when I first came here it was matter of reproach to England, the mother country, that slavery had been entailed upon the colonies against their consent, and that which is now considered a cherished "institution," was then regarded as, I will not say an entailed *evil*, but an entailment on the colonies by the policy of the mother country against their wishes. At any rate, it stands upon the Constitution. The Constitution was adopted in 1788, and went into operation in 1789. When Slavery existed in the Southern States; there was a very large extent of unoccupied territory—the whole Northwest—which it was understood was destined to be formed into States; and it was then determined that no slavery should exist in this territory northwest of the Ohio. I gather now, as a matter of inference from the history of the time, and the history of the debates, that the prevailing motives with the North for agreeing to this recognition of the existence of slavery in the Southern States, and giving a representation to those States, founded in part upon their slaves, was based on the supposition that no acquisition of territory would be made to form new States on the Southern frontier of this country, either by cession or conquest. It is plain that taking the history of the times together, the reasons why the slave representation was allowed, was that since the Northwest Territory was destined by ordinance to be free, and since nobody looked to any acquisition by conquest or cession for the creation of slave States at the South, there was an insisting on the part of the South, to suffer slavery where it did exist, and to be represented according to the principles and provisions of the Constitution, inasmuch as it was limited by these two considerations: first that there was to be no slavery in the Territories; and second, that there was not the least anticipation of the acquisition of any new territory. And now, sir, I am one who, understanding that to be the purpose of the Constitution, mean to abide by it.

There is another principle, equally clear, by which I mean to abide; and that is, that in the Convention, and in the first Congress, when appealed to on the subject by petitions, and all along in the history of this Government, it was and has been a conceded point that slavery, in the States in which it did exist, was, a matter of State regulation exclusively, and that Congress had not the least power over it or right to interfere with it.—Therefore I say that all agitations and attempts to disturb the relations between master and slave, by persons not living in the slave States, are unconstitutional in their spirit, and are, in my opinion, productive of nothing but evil and mischief. I countenance none of them. The manner in which the government of those States where slavery exists are to regulate it, is for their own consideration, under their responsibility to their constituents, to the general laws of propriety, humanity, and justice, and to God. Associations formed elsewhere, springing from a feeling of humanity, or any other cause, have nothing whatever to do with it. They have never received any encouragement from me and they never will. In my opinion, they have done nothing but to delay and defeat their own professed objects. I have stated as I understand it, the state of things upon the adoption of the Constitution of the United States.—What has happened since? Sir, it has happened that, above and beyond all contemplation or expectation of the original framers of the Constitution, foreign territory has been acquired by cession, first from Spain and then from France, on our Southern frontier. And what has been the result of that? Five slaveholding States have been created and added to the Union: bringing ten Senators into this body, (I include Texas, which I consider in the light of a foreign acquisition also,) and up to this hour in which I address you, not one free State has been admitted to the Union from all this acquired territory;—not one!

Mr. *Berrien* (in his seat)—Yes—Iowa.

Mr. *Webster*,—Iowa is not yet in the Union. Her Senators are not here. When she comes in, there will be one to five—one free State to five slave formed out of new Territories. Now, it seems strange to me that these should be any complaint of injustice exercised by the North towards the South. Northern votes have been necessary, they have been ready, and they have been rendered to aid the formation of these five new slaveholding States. These are facts; and as the gentleman from Georgia has very properly put it as a cause in which we ought to present ourselves before the world for its judgment, let us now see how we stand. I do not represent the North. I state my own case: and present the matter in that light, in which I am willing, as an individual member of Congress, to be judged by civilized humanity. I say, then, that according to true history, the slaveholding interest in this country has not been a disfavored interest; it has not been disfavored by the North. The North has concurred to bring in these five slaveholding States out of newly acquired territory; which acquisitions were never at all in the contemplation of the Convention which formed the Constitution, or of the people when they agreed that there should be a representation of three fifths of the slaves in the then existing States.

Mr. President, what is the result of this?—We stand here now—at least I do, for one—to say that considering that there have been already five new slaveholding States formed out of newly acquired Territory and one only at most non-slaveholding State, I do not feel that I am called on to go farther; I do not feel the obligation to yield more.—But our friends of the South say, You deprive us of all our rights—we have fought for this Territory, and you deny us participation in it. Let us consider this question as it really is; and since the honorable gentleman from Georgia proposed to leave the case to the enlightened and impartial judgment of mankind, and as I agree with him that it is a case proper to be considered by the enlightened part of mankind, let us consider how the matter in truth stands. What is the consequence? Gentlemen, who advocate the case which my honorable friend from Georgia with so much ability sustains, declare that we invade their rights—that we deprive them of a participation in the enjoyment of territories acquired by the common services and common exertions of all. Is this true?—How deprived? Of what do we depive them?—Why, they say that we deprive them of the privilege of carrying their slaves, as slaves, into the new territories. Well, Sir, what is the amount of that? They say that in this way we deprive them of the opportunity of going into this acquired territory with their property. Their "property?"—what do they mean by that? We certainly do not deprive them of the privilege of going into these newly acquired territories with all that, in the general estimate of human society, in the general and common and universal understanding of mankind, is esteemed property. Not at all. The truth is just this: They have in their own States, peculiar laws, which create property in persons. They have a system of local legislation on which slavery rests, while everybody agrees that it is against natural law, or at least against the common understanding which prevails as to what is natural law.

I am not going into metaphysics, for therein I should encounter the Hon. member from South Carolina, and we should wander in "endless mazes lost" until after the time for the adjournment of Congress. The Southern States have peculiar laws, and by those laws there is property in slaves. This is purely local. The real meaning, then, of Southern gentlemen, in making this complaint, is, that they cannot go into the territories of the United States carrying with them their own peculiar local law—a law which creates property in persons.—This, according to their own statement, is all the ground of complaint they have. Now here, I think, gentlemen are unjust toward us. How unjust they are others will judge—generations that will come after us will judge. It will not be contented that this sort of personal slavery exists by general law. It exists only by local law. I do not mean to deny the validity of that local law where it is established; but I say it is, after all, nothing but local law. It is nothing more. And wherever that local law does not extend, property in persons does not exist. Well, sir, what is now the demand on the part of our Southern friends? They say, "We will carry our local laws with us wherever we go. We insist that Congress does us injustice unless it establishes in the territory in which we wish to go our own local law." This demand I, for one, resist, and shall resist. It goes upon the idea that there is an inequality unless persons under this local law, and holding property by authority of that law, can go into new territory and there establish that local law, to the exclusion of other law. Mr. President, it was a maxim of the civil law that between slavery and freedom, freedom should always be presumed and slavery must always be proved. If any question arose as to the *status* of an individual in Rome, he was presumed to be free until he was proved to be a slave. So, I suppose, is the general law of mankind. An individual is to be presumed to be free until a law can be produced which creates ownership in his person. I do not dispute the force and validity of the local law, as I have already said; but, I say, it is a matter to be proved; and therefore if individuals go into any part of the earth it is to be proved that they are not freemen, or else the presumption is that they are.

Now, our friends seem to think that an inequality arises from restraining them from going into the territories, unless there be a law provided which shall protect their ownership in persons. The assertion is, that we create an inequality. Is there nothing to be said on the other side in relation to inequality? Sir, from the date of this Constitution, and in the councils that formed and established this Constitution, and I suppose in all men's judgment since, it is received as a settled truth that slave labor and free labor do not exist well together, I have before me a declaration of Mr. Mason, in the Convention that formed the Constitution—to that effect. He says that the objection to slave labor is that it puts free white labor into disrepute; that it makes labor to be disregarded as derogatory to the character of the free white man, and that he despises to work—to use his expression—where slaves are employed. This is a matter of great interest to the Free States; if it be true, as to a great extent it certainly is, that wherever slave labor prevails free white labor is excluded or discouraged. I agree that slave labor does not necessarily exclude free labor, totally. There is free white labor in Virginia, Tennessee, and other States. But it necessarily loses some of its respectability, by the side of, and when associated with slave labor. Wherever labor is mainly performed by slaves, it is regarded as degrading to free men. The free men of the North, therefore, have a deep interest to keep labor free, exclusively free in the new territories.

But, sir, let us look farther into this alleged inequality. There is no pretence that Southern people may not go into territory which shall be subject to the ordinance of 1787. The only restraint is that they shall not carry slaves thither and continue such relation. They say this shuts them altogether out. Why, sir, there can be no more inaccurate point than this. I understand that one half the people who settled Illinois, are people, or decendants of people, who came from the Southern States. And I suppose that one third of the people of Ohio are those, or decendants of those, who imigrated from the South; and I venture to say, that in respect to these two States, they are at this day settled with people of Southern origin in as great a proportion as they are by people of Northern origin, according to the general numbers and proportion of people, North and South. There are as many people from the South, in proportion to the whole people of the South, in these States, as there are from the North, in proportion to the whole people of the North.—*There is, then, no exclusion of Southern people; there is only the seclusion of a peculiar local law.* Neither in principle nor in fact is there any inequality.

The question now is, whether it is not competent to Congress, in the exercise of a fair and just discretion to say that, considering there have been five slaveholding States added to this Union out of foreign acquisition, and as yet only one free State; whether, under this state of things, it is unreasonable and unjust in the slightest degree to limit their extension? That is the question. I see no injustice in it. As to the power of Congress, I have nothing to add to what I said the other day.—I have said that I shall consent to no extension of the area of slavery upon this continent, nor any increase of slave representation in the other House of Congress.

I have now stated my reasons for my conduct and my vote. We of the North have gone in this respect already far beyond all that any Southern man could have expected, or did expect at the time of the adoption of the Constitution. I repeat the statement of the fact, of the creation of five new States out of newly acquired territory. We have that which, if those who framed the Constitution had foreseen, they never would have agreed to slave representation. We have yielded thus far; and we have now in the House of Representatives twenty persons voting upon this very question, and upon all other questions, who are there only in virtue of the representation of slaves.

Let me conclude, therefore, by remarking that while I am willing to present this as presenting my own judgment and position, in regard to this case and I beg it to be understood that I am speaking for no other than myself—and while I am willing to present this to the world, as my own justification, I rest on these propositions;

First; That when this Constitution was adopted nobody looked for no new acquisition of territory to be formed into slaveholding States. *Secondly*; That the principles of the Constitution prohibited, and were intended to prohibit, and should be construed to prohibit, all interference of the General Government with slavery as it existed and as it still exists in the States. And then, that looking to the effect of these new acquisitions which have in this great degree enured to strengthen that interest in the South by the addition of these five States, there is nothing unjust, nothing of which any honest man can complain, if he is intelligent; and I feel there is nothing which the civilized world, if they take notice of so humble a person as myself, will reproach me with, when I say, as I said the other day, that I had made up my mind, for one, that under no circumstances would I consent to the farther extension of the area of slavery in the United States, or to the farther increase of Slave Representation in the House of Representatives.

The Fire in Albany. The Albany Evening Journal gives a list of the names, losers by the late terrible fire in that city. The lists shows a loss of 439 buildings, and it may reasonably be estimated that five hundred buildings in all were destroyed. The Argus states that notwithstanding the magnitude of the loss, the insurance companies are able to meet every demand upon them. The Albany had insurance to the amount of $175,000, and the Freeman's 80,000. The total amount of insurance so far as ascertained is $668,200.

The Journal estimates the loss at *three millions*, and says that all this work of destruction was accomplished in *five hours*.

The ruins cover an area of two hundred acres, every foot of which was densely covered with buildings. There were more buildings upon it than upon any other equal space in the city. Four fifths of the buildings burned were brick—most of them large and substantial and many of them three or four stories in height.

The Journal states that it is not known *how* the fire originated in the stable of Mr. Gallaghan, where it was first discovered.

The great loss superadded to the large sums swallowed up during the winter and spring, by kindred calamities, has impaired the fortunes of wealthy people, impoverished hundreds of the middle classes, and utterly ruined hundreds of poor hard working families.

Methodists in New Hamshire.—There are in New Hamshire, one hundred Methodist churches, and 9,800 members. The number of local preachers is 67. The largest church is the second in Manchestvr, which reports 515 members.

Southern Baptist Board of Nissions.—We learn from the Third Annual Report of the Soouthrn Baptist Board of Fordign Missions, says the Baptist Memorial, that the receipts for the last year have been $19,214 09 which with $12,194 88 on hand at the commencement of the year, makes a total of $31,708 97. The expenditures for the year have amounted to $16,835 82, leaving a balance in the Treasurer's hands of $14,875 15. Deducting from the sum the amount specially designated for a chapel in Canton, which we suppose cannot for the present be built, a balence, for general purposes, remains of $7,500. There has been an increase of receipts during the year. The Board has Missionaries, as follows: *Canton*, 10, Shanghai, 10; Africa 6.

Return of Mr. and Mrs. Wade.—A correspondent of the N. Y. (Baptist) Recorder, under date of Aug. 8th, thus writes:

Rev. Mr. Wade and Mrs. Wade, missionaries to the Karens, arrived last week. Mr. W's health seems improved by the voyage. Last Sabbath evening the Baptist Churches in Boston held a United Missionary Concert at the Tremont Temple, which Mr and Mrs. W. attended. A large audience was present, and the exercises were of a deeply interesting character. Rev. Messrs. Sharp, Colver, Hague and Neale took part in the services. Mr. Colver, in a touching manner, alluded to some thrilling incidents in the life of Mr. Wade, and contrasted the feelings which he must have had when momentarily expecting decapitation on a foreign soil, with those which he must now have, as, after twenty five years have elapsed since he became a missionary, he returns to the land of his home, welcomed by the smiles and grateful affections of multitudes who love Jesus Christ. Dr. Sharp spoke with characteristic energy and fullness of soul, and revived the reminiscenses of the time when Mr. W. first sailed for Burmah. Then Baldwin lived, and others whose names are fragrant in the churches. But they have gone and Dr. S. remains, the only one who took part in the religious services held at the departure of Mr. and Mrs. Wade. Then the stream of missionary interest was but a rill, which had just burst from its fountain head; now it is a river, which flows along with strength and dignity in its progress. And we hope and believe that it is destined to enlarge, until, overflowing its banks, it shall cause the earth to be deluged with the knowledge and the love of Christ. At the request of Mrs. Wade, the sweet hymn of Dr. Baldwin, "From whence does this union arise," which was sung when she and her husband first sailed from this country, was the closing song. Many tarried after the termination of the services, to greet the beloved missionaries with the hand of Christian affection and fellowship.

☞ NOTICE. The Middlesex North Association will hold their next meeting at the house of Rev. Mr. Morse, in Tyngsboro', on Wednesday, Sept. 13th, at 10 o'clock, A. M.

JOS. C. SMITH, Scribe.

N. B. Brethren will please observe the change of time. au26

MARRIAGES.

In this city, 2d inst, by Rev Mr Bigelow, Mr Wm. Proctor to Miss Elizabeth Willis.

In Quincy, on Sunday evening, by Rev Mr Capen, of Boston, Mr Lemuel Billings to Miss Lucinda Pope, both of Q.

In Utica, N. Y., 9th inst, Prof. S F. B. Morse, of Poughkeepsie, inventor of the Magnetic Telegraph, to Miss Sarah E. Griswold, of New Orleans.

DEATHS.

In Roxbury, 17th inst, Austin Plympton, child of Austin Sumner, 13 mos.

In Cambridge, 21st inst, Richard S, son of Mr Hammond Whitney, 14 mos.

In Sherburne, 19th inst, Miss Sarah Clark, daughter of Samuel Sawyer, Esq, 40.

In Salem, 14th inst, George Haskell, son of Adam and Melvina Brown, 4 mos.

In Concord, Mass., 17th inst, Mrs Mary, widow of Reuben Hunt.

In Salem, 15th inst, Adelaide, daughter of the late Mr Charles Peabody, 4 mos.

In Concord, N. H., 10th inst, Maj. Timothy Chandler, 86.

In Gardiner, Me, 11th inst, Isabel Eustis, wife of Wm. B. Hazeltine, and daughter of David Francis, of this city, 26.

In Providence, R. I., 11th inst, Mrs Sophia P. Eddy, widow of the late Josiah Eddy, Esq, in the 53d year of her age.

INTERESTING STATEMENT FROM THE EMPIRE STATE.

SCHUYLERVILLE, New York, April 28, 1847.

MR. S. W. FOWLE—Dear Sir:—A desire to benefit the afflicted, has induced me to make the following statement of facts. My son, now seventeen years of age, has been afflicted, during his whole life, with a constant cough and pain in the chest, accompanied with night sweats and hectic fever, which produced great emaciation and debility. During this time he was attended by many physicians of the highest repute, whose prescriptions gave but temporary relief. All our neighbors who saw him regarded him as one who was rapidly approaching an early and premature grave. I was prevailed upon by a friend to try Wistar's Balsam of Wild Cherry. He commenced its use, and the first bottle gave him astonishing relief, and after using four bottles, his disease was overcome, and he was restored to sound and permanent health.

WM. PETITT.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington Street, and by Druggists generally throughout the United States. 1w au26

TO the Editor of the Christian Watchman:—Having seen in the Watchman, a few days since, an editorial notice of "Improvements in Dentistry," I was induced to make a trial of this new method of inserting teeth, and called upon Drs Grandin & Dudley, corner of Washington Street and Central Court, and had a front tooth inserted by them. The operation has given me the most perfect satisfaction, being enabled to make constant use of the tooth, which is as firm and solid as any of my natural teeth, and not in the slightest degree troublesome; and so close is its resemblance to the rest, that my friends have pointed to others as the artificial tooth. This method is peculiar and ingenious, there being an entire absence of wood, and all absorbents, thus preventing the liability of the root to decay, and rendering the tooth permanent and solid as the most natural tooth.—*Pr. of Watchman.* 1tis au26

CONTENTS of No. 224 LIVING AGE—Price 12½ cts.

1. Rebellion in Ireland improved.
2. Hyas the Astheaian.
3. Character of Costume.
4. Eastern Life—Present and Past.
5. Vanity Fair.
6. Glance at the State of Europe.
7. Attitude of Russia.
8. The Cholera.
9. The Eve of the Conquest and other Poems.
10. Women's Rights Convention.
11. Vancouver's Island.

European Correspondence of the Living Age.

Published once a week, at $6 a year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. au26

CLEVELAND'S COMPENDIUM OF ENGLISH LITERATURE.

A COMPENDIUM OF ENGLISH LITERATURE, chronologically arranged, from Sir John Mandeville (14th century) to William Cowper (close of 18th century); consisting of Biographical Sketches of the Authors, choice selections from their works, with Notes explanatory and illustrative, and directing to the best Editions, and to various criticisms. Designed as a text-book for the highest classes in Schools and Academies, as well as for private reading. By Charles D. Cleveland.

BOSTON, March 7, 1848.

My Dear Sir:—I ought long ago to have acknowledged your very agreeable present of the Compendium of English Literature. It is just the thing I had been wishing to see, and I thank you for it.

I have examined the Compendium with great care, and have found it better suited than any other volume I have seen, to be a text-book in the study of the History of English Literature. In size it is of a right medium, not being of hopeless length, but yet long enough to make a deep impression, and to give a fair view of the writings of the more prominent of the English writers in prose and verse. The biographical notices are judicious, and the extracts are made with taste and discrimination, and present most attractive specimens of the treasures of our incomparable English language.

I have adopted it in my school, and have found it so useful and interesting, that I hope it will obtain the circulation which it so richly deserves.

Respectfully yours,

GEO. B. EMERSON.

[For the "Christian Register."]

"We know of no man in the country who, by natural tastes and by culture, is better fitted to compile such a book than Mr. Cleveland. It will take its place as a classic. The manner in which it is got up is attractive, and corresponds to the value of the work itself."

☞ The above work is for sale by the Publishers, E. C. & J. BIDDLE, Philadelphia; by PHILLIPS & SAMPSON, 110 Washington Street, and by W. B. FOWLE, 138½ Washington Street, Boston. 2wis au26

BOARDING SCHOOL FOR BOYS, AT FRAMINGHAM. The second term of the eighth year of this School will commence on Monday, Sept 11th.—Terms, course of instruction, &c. as usual. Circulars will be sent to those who desire it.

Reference may be made to the following gentlemen, who are or have been, patrons of the School:—Judge Edward Mellen of Wayland; Hon. Wm. Jackson, Newton; Hon. John C. Park, Dr M. S. Perry and E. Baker, Henry Smith, David Reed, Mason J. Chapin, Edmund Jackson, Francis Jackson, Daniel Perkins, Sanford M. Hunt, Benj. Brown, Jr., Bradford Sumner, John D. Williams, Nahum Jones, Thos. Snow, Edward Lamb, H. N. Hooper, J. M. Barnard, Oliver Eldridge, Esqs. of Boston.

ag5 is8w JAMES W. BROWN.

CHAUNCY-HALL SCHOOL.

THE next term will commence on Monday, September 4. As a new class in Latin, French, and Spanish will be immediately formed, it is desirable that those who propose to enter upon the study of either, should report themselves that day.

☞ A department for the fitting of candidates for *admission to the Lawrence Scientific School*, will be immediately established, to which the attention of those, whose age or completed course of study excludes from the public schools, is invited.

Catalogues, with terms, &c., &c., appended, may be obtained on application to TICKNOR & CO., corner of School st.

One of the Principals will be in attendndance at No. 12 Essex street, from 9 till 2 o'clock, on *Friday* and *Saturday*, Sept. 1 and 2.

THAYER & CUSHING.

au26 3tis

GATES' ACADEMY, *MARLBORO'*.

THE Fall Term of this Institution will commence September 12. Tuition in English, $4 per term, and 50 cents for each additional Language. Writing and Vocal Music will be taught at a very slight additional charge per week. Lectures will be given in Geology, Ancient History, Chemistry, &c.

The Institution has a good Geological and Mineralogical Cabinet, also a Chemical and Philosophical Apparatus.

Every effort will be made on the part of the Teachers, to facilitate the progress of the scholars.

Board, washing, &c., in the family of the Preceptor, or in private families, $2 00 per week. Term—12 weeks.

O. W. ALBEE, } Teachers.
A. W. RICE, }

Marlboro', 1848. 3tis au26

WOOL.

LYMAN REED & CO.

[Successors to Reed, Hurd & Co.]

GENERAL COMMISSION MERCHANTS, *BOSTON.*

☞ Particular attention paid to the sale of WOOL, and liberal advances made on consignments.

june17 tf

POPULAR OBJECTIONS TO UNITARIANISM

POPULAR Objections to Unitarian Christianity, considered and answered in lectures, by Rev. Geo. H. Burnap, 16mo. 166 pages; price 37½ cents, or they will be sold at the low price of $20 a hundred, in thick paper covers, suitable for transmission by mail.

This day published, and for sale by

CROSBY & NICHOLS,

au19 1is2os 111 Washington st.

DR. DEWEY'S TRACT. Anniversary Address before the American Unitarian Association, by Orville Dewy, D. D. Price $2 a hundred.

This day published by

CROSBY & NICHOLS,

au19 1is2os 111 Washington st.

THE ORIGINAL

Herb Doctor's Popular Medicines

TO BE HAD AT THE HOWARD STREET MEDICAL OFFICE,

NO. 15 HOWARD STREET,

The only place in Boston where the genuine can be obtained.

DR. J. M. WESTON,

THE celebrated Herbalist, of Philadelphia, has established an office at No. 15 Howard street, for the sale of his

PURE HERB MEDICINES,

THE ONLY PLACE in the city where the genuine can be obtained. Having been in use for over thirty years in the Southern and Western States, they have invariably given entire satisfaction.

The author of these valuable Medicines labored long and faithful in the fields of Nature in order to find out what Herbs, Roots and Barks would prove beneficial to man in his bodily afflictions. He has been familiar with the manners and customs of the Indian nations, and obtained valuable information from them with regard to the nature and medicinal *Properties of those Herbs* which are used by them in every disease, and by the experience of years, he has succeeded in combining such materials as act in harmony with the human system.

These medicines are prepared in various ways in

SYRUPS, EXTRACTS, TINCTURES, OILS, *POWDERS AND PLASTERS,*

by his own hand, from newly gathered materials, and put up in bottles of convenient size, well corked, sealed, labelled and stamped. They are highly concentrated, and will keep a great length of time without losing their virtue.

The Doctor discards all poisons, both mineral and vegetable, from his practice. He has no forged certificates of cures which have never been performed, but would say to those who are afflicted in any way to call and try the merits of Herb Medicines.

Among which are the following:

Indian Cough Medicine. A certain cure for Coughs, Colds, Consumption, Asthma, Influenza, Bronchitis, etc. etc.

Indian Blood Purifier, for Dyspepsia, Scrofula, or King's Evil, etc.

Indian Specific, for Dysentery, Summer Complaints, Cholera Morbus and Cholera Infantum.

Invigorating Nerve Syrup, for Nervous Headache, Lowness of Spirits, Palsy, Lethargy, Hysterics, Convulsions, Falling Sickness, etc.

Croup Syrup, for Croup or Hives.

Vegetable Vermifuge, for Worms.

Expectorant Syrup, for Whooping Cough, etc.

Tonic Powders, used for General Debility, Dyspepsia, etc.

Digestive Pills, for Indigestion, Dyspepsia and Costiveness.

Rhêmatic Pills, for Rheumatism, (used with the Blood Purifier.)

Liver Pills, for Inflammation of the Liver, Pain in the Side, Affection of the Spleen, etc.

Liniment for Deafness, a certain remedy.

Corn Salve, for the cure of hard and Soft Corns.

Strengthening Plaster, the best in use.

*Mother's C

POETRY.

AN OLD MAN'S SENSATIONS AT THE RETURN OF SPRING.

BY REV. CHARLES T. BROOKS.

I feel thy breath, O Spring!
The fanning of thy wing
On these old withered cheeks—this furrowed brow;
The childhood of the year,
Its morning hour is here,
And mine own childhood breathes around me now.

That tinkling rivulet
Goes singing, dancing yet,
Still sparkling, gleesome, to the sparkling sky;
It murmurs in my ear
A song I love to hear,
A sad, yet soothing strain of years gone by.

"Gone by"! ah no! for still
My feebler pulses thrill
With childhood's ecstasies of hope and joy;
Though scarce this worn-out frame
Can bear the darting flame,
It lives and leaps—once more I am a boy!

A painted butterfly
Has just gone dancing by;
Ah! with him fluttered back those happy hours,
When, a light-hearted boy,
I chased the flying toy,
And sank, at last, on earth's soft lap of flowers.

Aye, childhood, thou art here,—
Why art thou then most near,
Bright morn of life, when death's still night draws nigh?
Is it that then the soul
Feels, near her earthly goal,
The heaven that floated round the infant's eye?

Yes, blessed Savior! thus
Hast thou declared to us,
For child-like spirits only, heaven can see.
And to a soul new-born,
A second childhood's morn
Shall be the daybreak of eternity!

Mobile, Ala. March 26, 1843.

MISCELLANEOUS.

For the Register.

MAMMOTH CAVE OF KENTUCKY.

MR EDITOR,—I send you the following account of a visit to that most remarkable place—the Mammoth Cave of Kentucky. It is from the pen of a lady in Cincinnati; and though long, will, I am persuaded, well reward all who read it, by the accuracy and interest with which it describes one of the most wonderful natural curiosities in the world.

Yours, &c., F. A. W.

DEAR H.,—In compliance with your request, and without any preliminary ceremonies or apologies, I proceed to give you an account of my recent visit to that subterranean wonder, the Mammoth Cave of Kentucky. You are aware that Miss P. and myself went from Cincinnati to Louisville, and New Albany, under the protection of Mr. H., of the latter place, through whose influence a very agreeable party from the two places was soon assembled. During the two days we spent there, we had an opportunity of making acquaintance with some of them, but to others we were not introduced until we got into the stage.

We took our seats in the Louisville and Nashville line of stages, at 2 o'clock in the morning, having before us a ride of one hundred miles, to accomplish that day. We were, in all, six ladies and four gentlemen, and so had the coach entirely to ourselves. Getting into the stage in the darkness of night, with persons we had never seen before, might, in other instances, have been attended with some degree of embarrassment; but this, in our case, was prevented by the fact that most of the party were long known, and intimate friends of *our* friend, Mr. H. One of them, indeed, Mrs. S., was a cousin of his, married only the week before, and now on a wedding tour with her husband. To most of our party I had been an entire stranger a few days before, but so rapid an amalgamation of thought and feeling took place, that I now seem to myself, to have known each individual of them, years, instead of days. We seemed, at once, to give each other credit for all good and agreeable qualities, and indulged in a ready sociability, which the excitement we felt from the prospect of so soon exploring that wonder of nature, with vague rumors of which, our ears had tingled almost from infancy, was calculated to produce. Sometimes sober discussion, at other times gay merriment and laughter predominated, as we were whirled rapidly along, amid the varying and often beautiful scenery, through which our route lay. Sometimes our road ran, for a considerable distance, along the bottom of a deep ravine, between lofty hills, with thick dark forests waving over their sides and summits, and with deeply shaded glens and dells often intervening on either hand. At other times it lay along the foot of rocky, precipitous cliffs, richly garlanded with wild flowers and trailing vines, while stately forests waved over our heads, from the verge of the precipice. Many of these beautiful scenes I almost sighed to pass without a pause for enjoyment and admiration. At the distance of about forty miles from Louisville, we entered upon that singular region known as the barrens of Kentucky. From the name, I had imagined them a tract almost shorn of vegetation, and not greatly superior in attractive scenery, to some African desert; but to my surprise, I discoved a country richly clothed (feathered I had almost said, so peculiarly dense and abundant is the vegetation) with many species of elegant shrubs, and teeming with wild flowers of every varied hue, though at this season the purple zinnia, the elegant golden rod, and yellow sunlike aster most obtruded themselves upon the eye, growing with a luxuriance of size, and splendor of hue, that I, at least, had never seen them exhibit elsewhere. I was almost glad when the breaking of an axletree, an hour or two before sunset, gave us an opportunity of walking a considerable distance, and exploring the wayside for those flowers of less obtrusive growth, and more delicate tints, of which we were catching, all day long, most tantalizing glimpses amidst their more showy neighbors.

With the assistance of some of the gentlemen, Miss P. and myself soon had bouquets, larger than our hands could well grasp, of lovely flowers, of every delicate and varied tint, many of which we had never seen before, though we had thought our acquaintance with the lovely inhabitants of the woodland, was tolerably general. It is a scene in which a thorough-going botanist might run wild, absolutely and irrecoverably wild, such is the profusion and variety with which nature has enriched these strangely misnamed barrens of Kentucky. When I inquired the reason of this apparent misnomer, I was informed that the application of the term was originally caused by the absence of those dense, unbroken, and lofty forests which everywhere else overshadowed the scene, at the time of the first discovery and settlement of the country. Considerable discussion took place among us, as to what could have been the cause of this variation from the usual aspect of nature in this western land. No peculiarity in the soil has, I believe, been assigned as the cause. After many suggestions and explanations of how it might have happened, we left the subject I believe as unsettled, as that other question which has so long baffled the enquiries of the speculative,—of how, when, and by whom, this continent was first peopled. You are not, however, to suppose from what I have said, that this beautiful scenery is entirely destitute of the ornament of trees. Singly and in stumps, they are scattered here and there, as if with a careless grace, for the very purpose of ornamenting and diversifying the scene.

None of them, however, are of a very large or lofty growth. They consist mostly, though not exclusively, of many species of oak in every varied stage of growth, between the shrub and the tree. In some places this irregularity of growth disappears, and beautiful oaken woodlands succeed, with trees of such uniformity of size, that each one might seem to have burst from its acorn the same hour, and to have been raised to its present stage, by the same alternations of rain and sunshine. These woodlands, thickly carpeted with grass, and surpassingly rich in wild flowers, present scenes of beauty not often rivalled, especially when the sun-rays glance down among them and half illuminate their breezy shades.

In the more open part of the barrens, different species of sumach abound, one of them often recalling Moore's line,

"Where the wild sumach its red-berry dips in the gush
of the fountain,"

and another species, called the barren sumach, which adorns the roadside in boundless profusion, with its glassy leaves and flowery cones. A splendid species of Hibiscus also displays its magnificent white blossoms, as far as the eye can reach, over the landscape. But if I were to attempt to *name* only, all the interesting plants I saw, I should tire you with the detail, so I must pass on. After crossing the Green river, at Munfordsville, about fifteen miles from the cave, we entered upon a region strikingly different from any we had ever seen before. An indescribable something in the scenery, seemed to tell us that we were almost in the presence of that wonderful work of nature we had come so far to visit. Indeed, when Mr. H. (who had visited the cave before, and was well informed with regard to its extent) told us our coach wheels might now be rolling above some of the magnificent halls of the grand cave, I could almost fancy I heard a rumbling hollow sound beneath. This, of course, was an illusion. Night closed upon us long before we reached our place of destination, which was Bell's tavern, a noted point on the Louisville and Nashville road, and formerly celebrated for its excellent accommodations, but now miserably fallen off in that respect, judging from our experience. But I will not, like a grumbling English traveller, dwell upon its discomforts. We found the skies, in the morning, pouring down rain in the most liberal manner, but this did not at all damp our zeal, for we were only seven miles distant from the cave, (which lies that far, off the main road) and determined to breakfast there, rain or shine. Our ride of seven miles was over as rough a road as can well be imagined; up and down hill the whole time, with sometimes almost a leap of the coach and horses from one ledge of rock to another.

Very soon, the gentlemen were dismayed, by an intimation from the driver that they must get out and walk, raining as it was. We ladies compassionated their hard case, and would have covered them with our shawls and cloaks if it had been necessary. But we had soon an opportunity of compassionating ourselves, for the driver said it was as much as he could do to get the empty coach along, and that the ladies must all get out, too. So out we all had to scramble, in the rain, without umbrellas, and with not the thickest shoes on, for it had by no means entered into our plans when we made our toilette in the morning, to take a walk of a mile or two, in the rain, over rough and rocky hills. But this very thing we found ourselves doing—not with a very good grace, to be sure. at first, but we soon became reconciled, and voted to set it down as one of the agreeable varieties of the expedition.

We arrived at last at the Cave hotel, and soon had an excellent breakfast smoking on the table. No accommodation could be better than we found here, whether as regards table, attendance, or lodgings. After breakfast, we proceeded to make our toilette for the cave, for you must know that short dresses, made of some strong material, with close fitting hoods or caps, is the established costume for ladies about to pay their respects to the genius of the cave. The thickest, roughest shoes, also, that ladies can wear, are the very pink of ton in these lower regions. In all these points we had been well forewarned, by our considerate friend, Mr. H, before we left home, so that our toilette, as far as I know, was considered unexceptionable for the occasion. We had made an agreement with the gentlemen beforehand, that we were not to be looked at, at all, after our change of costume—but this compact was openly violated, for they did not pretend to disguise their merriment when we were marshaled into the parlor, where they were assembled before us, with one or two more, who were at the cave when we arrived. The metamorphosis we had undergone, was one not exactly analogous to that from the chrysalis to the butterfly, but rather the reverse. So we not only indulged them in their merriment, but joined in it, as they had not much the advantage of us in the score of daylight fashion and elegance, having exchanged their newer coats for their older ones, and advanced their pocket handkerchiefs to the dignity of turbans for their heads. Altogether, we made a beautiful and picturesque group, I assure you. When all were ready, each gentleman preferred his services to some one particular lady, as her assistant through the difficulties of the cave. We were then introduced to our guides, two in number, who made their appearance each with a can of oil slung to his back, an ample basket of provisions on his arm, and carrying also a supply of matches and bengal lights. As we stepped off the piazza, we turned our course in a direction rather back from the house, and soon found ourselves descending a regular avenue, perhaps fifteen feet wide, with high banks on each side, which were covered with trees, branching towards each other over our heads, and forming a beautiful green arcade all the way to the mouth of the cave. We continued along this avenue, for about two hundred yards, when suddenly turning to the right from the avenue, we stood before the mouth of the cave. This alone is a scene for a painter. Let me try to give you an accurate idea of it. At our feet was a circular, precipitous descent, of about thirty feet, leading down to the floor of the cave. At some distance before us, from the sides, and over this opening, there sprang up a regular rocky arch, rising, I should suppose, about fifty feet from the floor. This was covered with soil and richly clothed with mosses, ferns and wild vines, with trees and shrubs in the distance. From the very centre of the arch, descends a beautiful little cascade of purest water, which is caught where it falls, by a large wooden reservoir, supported by stones piled up from the floor of the cave, the water being furnished, I suppose, by some spring near by. As you pause and look around here, the scene is wild and impressive in every direction. The diversified surface of the ground, as far as you can see, the variety and luxuriance of the vegetation, the deep wildness of the scene, as yet apparently wholly untouched by the hand of art, form the most appropriate accompaniment to the wonderful world you are about to explore. I confess I could not contemplate the scene without emotion. I almost trembled with excitement. A circuitous flight of stone steps, keeping on the right hand side of the semi-circular opening, conducted us clear of the cascade. We found ourselves now actually in the cave, with lofty perpendicular walls of rock on each hand, brilliant daylight behind us, and deep, dense, more than midnight darkness before us.

Our guides here lighted our lamps, furnishing each person one, or more if he chooses, for it is easy to carry half a dozen in one hand, as they are suspended on wires, and furnished with a handle above the canopy over the flame. For at least a mile after we enter, the floor is so level and the way so unobstructed, that a carriage might easily be driven this distance. Indeed, but for numerous vats and hoppers, formerly employed in the manufacture of saltpetre, and long artificial walls of stone, piled up to be out of the way of the workmen, three or four carriages might be driven abreast, for a long way into the main cave. At the distance of a mile or two from the entrance, we came to some of the wooden houses formerly put up, for the accommodation of consumptive invalids, when the opinion was indulged, that the dry, bracing air, and uniform temperature of the cave would cure that hitherto incurable disease, consumption. The experiment was amply tried; there being, I suppose, in all, about twenty of these tenements, all of which were inhabited a few winters since by invalids, some of whom, however, long survived after leaving the cave, and some, indeed, actually died at the hotel—being brought out in the last stage of decline. This opinion is now of course exploded, though there can be no doubt as to the general salubrity of the cave. We were shown hollow logs, formerly used in conveying water for the manufacture of saltpetre, which had been here thirty years, and appeared as perfect as they could have done the first hour they were brought in. Corn-cobs, also, lay about, from the corn fed to oxen at the same time. Tracks of these animals were seen, looking almost as fresh as if they had been made but yesterday, though in a substance now nearly as hard as stone. For a long distance, the roof of the cave is so high, as to be nearly lost to view in the darkness; though the *perpendicular* walls of solid rock accompany you for miles, occasionally expanding into immense halls; some of them embracing several acres within their area. These wide, lofty, and vaulted halls, however, mostly belong to the main cave, which was not to be the object of our exploration to-day. So we did not proceed far, before we turned aside into one of the principal branches, the extremity of which is said to be thirteen miles from the entrance. And here let me warn you, that I cannot pretend to give you an account, in regular succession, of one half the new, strange, and varied scenes through which we passed.

To do this, it would have been necessary for me to have been busy with pencil and tablet every hundred yards. This would have been utterly impossible with the rapid pace at which we walked, even if I had been disposed so to employ myself—which I certainly was not, having as much as I could do to keep my footing along the pathway, which soon became exceedingly rough and difficult, leading in some places over a long succession of heaps of angular stones, in others, along the verge of precipices of twenty or thirty feet. In some places, we discovered that deep, dark, and apparently bottomless pits were close beside our pathway, on either hand, into which a single false step might irrecoverably precipitate us. Into these, stones were thrown by the guides, which seemed to reverberate from side to side, until the sound was lost in the immense depths below, with no returning echo to announce its arrival at any final resting place. In one instance, the path led by a narrow foot-bridge, actually across one of these fearful gulfs, into which I shuddered to look down as I passed.

[To be continued.]

VISIT TO GOSHEN.—No. V.

(Concluded.)

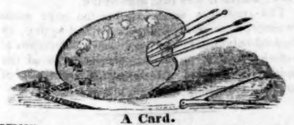
March 16, 1848.

Off the next day on the canal towards the South-east,—all that marked the abode of man was the occasional site of the encampment of the shepherd Arabs, who find a scanty pasturage here in the winter. All was desert; and soon the country on either hand bore the appearance of having once been a salt marsh, the rank grass being often seen, and occasionally a dry salt-crusted spot, seeming to indicate that salt water had once been there. Along the canal were constantly met the marks of the French engineers, their measuring stakes and slight excavations made as if to try the ground. Thus we went for three or four hours. But we were now where the drifting sand of the desert had most encroached, and where often for many rods not a vestige of the canal banks could be seen, and it was only by a careful marking of our course back and a rigid and constant pressing of the men towards it that these slight vestiges could be followed. To crown all, I was quite unwell that day, and after an hour of this straining of mind and eye, and of frequent dismounting to convince myself and the Arabs that we were right, tired nature gave out; and the sheikh having the helm left to him, steered straight for the mountain which, now we had passed the canal mounds, was in full view, and thus the canal was left passing off to the East of us, our course being nearly South. An hour thus, and we found ourselves descending upon a bed of crystals of quartz and rock salt embedded in a crust of sand. A short distance farther and this became soft, and the camels' feet began to sink; and presently a line of water was seen, running like a narrow riband far off West and South-west on the one hand and East and South-east on the other. Beyond this narrow line of water, and about four feet above it, extended an immense platform of a salt crust which all along the edge was broken and fallen, the cakes from 18 to 24 inches in thickness, presenting precisely the appearance of thick ice when the water has sunk away from under it. We sought for a hard place which would give us a passage, and at length finding one we passed on to the raised platform, whose crust crisped and sounded dolefully hollow as it was pressed by the camels' heavy tread. But it was beautiful—that sea of crystal glistening in the sun—although the yawning cracks showed dark, fearful hollows below, and the crust often seemed about to break under our feet; so beautiful was it, the transparent crystal floor and the frequent sheets of snow-white salt, that despite the incongruity I thought of John's sea of glass pictured in the Revelation. I had no doubt we were on the bed of the ancient "Bitter Lakes," though I had no idea they would prove so *bitter* to me as they finally were. The Arabs call the Wady from the point where the canal bends Southerly, the part that has always been barren, Wady el Ambug; and this place we were traversing they call (and these names I found universal in many subsequent inquiries,) Maleh, a general name for salt water, the sea, or any bitter water; all the waters in the region of the Red Sea impregnated with bitter sulphrate of lime, being called Maleh. And *Maleh* it proved. Four hours straight South brought us to the Southern edge—make the Bitter Lake eight or ten miles in breadth in this direction. But arrived, and the mountain only three or four hours off, we found the line of water *before* us; and we expected, what proved true, that we were *surrounded* by it.

We paused to consult; for probably no man living, and perhaps no man that ever lived, was in that spot before, of course the way out no one knew. I thought that the sheikh had better have followed my course and kept the canal which from my recollection of Herodotus' description, and from that day's observation, I doubt not passes close by the Eastern border of this Salt Lake; but this was no place for reproaches. We concluded to bend to the right and look for a crossing place. And hours West and then North-west we tracked the overhanging edge, looking for a passage over the water and wide quicksands below; and more than once I had to dismount when the men feared the crust would break under the camels, and lead the way. At length, finding no crossing, a promising place was selected and I set the men to build a bridge of the fragments of the thick crust; but when I lay down exhausted on the hard crust a few moments, the stupid fellows brought a young camel first, because it was lightly laden; the poor beast, timid and restive at being thus alone, stepped from the bridge into the quicksand, and down went her foot, over she rolled, and the salt water rose around her sides, and the men were above their knees about her cutting the ropes and dragging away the lading; and standing over them, in spite of the plight we were all in, we had a heart to find that fortune had again favored us, for the charcoal bag had gone down, and my valises were all dry on top. The poor dromedary out, and shivering in the wind, wet with the salt water, the Arabs would not be persuaded to try an older and more steady camel; and so, after looking a little farther, the sun being now but half an hour high, the prospect was that we must encamp there on the crust without a place to pitch the tent, without firewood for men or a shrub for the camels to crop. The men were for crossing to the East side, where they saw some bushes, and though, having accurately observed, I told them the water was between them and the bushes, they persisted; and as they had their way in getting into this difficulty I thought it best they should have it in getting out. So on we went, and arrived an hour after the sun had gone down;—we found ourselves within a few rods of the bushes, but the chasm between. No course was left but to seek the place at the North where we came on; this we did in the dark, and at length fortunately finding it, we recrossed and encamped by the first bushes we could reach. The men's stock of water was gone and mine was well drawn upon; and the remainder was to last me for drinking and cooking for six days beyond Suez. I could not but give them the "cup of cold water" to drink, and a bowlful to make their bread; and I know not but I should even have given them some to wash their limbs, trickling with the salt water crust; but they did not *ask* it, and I was too selfish to offer it. There was no singing before sleeping that night, but we all sank silently into our corners, and balmy sleep banished care and toil, and made us all new men by the dawn of the next bright day.

With lighter hearts than one would have thought, we skirted round the Western border of the lake, as I suppose it should be called, and coming round between it and the mountain, encamped on the Southern side of the lake and at the Eastern point of the mountain, having spent the day in the circuit. And the manner of that night's encampment was worthy of note. As the time for stopping approached I was at the left, a few rods distant, a Tell, and dismounting went to it and found ancient granite remains. The sheikh called to me and proposed encamping, to which I readily assented. I was curious to know to what age the singularly posted ruin belonged and what could be its design. Uncovering one or two of the sand-covered rocks I read the names of Remeses the Great. But though bearing his name it had evidently no connection with the canal, for as I learned more definitely next day this site is 12 or 15 miles from Suez and four or five miles West of the canal. I observed, however, that it was plainly not a city but merely a fortress; the mounds showing the foundation of a small strong fort—walls within walls, and back of this apparently a small town, covering not more than one-fourth of a mile square, and that this fortress was evidently intended to guard the pass between that lake and Mount Gebel Genafe.

Going to the camp I was peculiarly struck with the loneliness of this desert. I kicked an old date-basket and under it was a beatiful white domestic rabbit; and I learned that he was probably left there by some people from the Shurgeeyeh (Delta) district, who were carrying him to market to Suez; and when I expected the timid animal would bound off he seemed to hover about the camp and to feel his loneliness, and we finally took him with us and *ate* the poor fellow. That eve, too, I saw the chickens running about the tent, and remonstrated with Ibrahim for being so careless as to let them out; but he laughed and said he let them out on purpose and there was no danger of their going off; and the remark struck me so that I looked around long and thoughtfully on the silent desert waste with feelings such as I have from a ship's side: even the camels turned out to graze will not leave the camp. From that eve the poor caged fowls, rocked all the day on the camel's back, had every eve a few hours of liberty. About five or six hours next morn brought us to Suez, and the excursion of Goshen was ended.



A Card.

THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oil Painting*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

Ventilating transparent Window Shades in Colors representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.

Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.

march18 eopos&is6mos

NEW BOOK—Modern Literature, by L. Raymond de Vericour, formerly Lecturer in the Royal Athenæum, Paris; author of "Milton et la Poesie Epique;" member of the Archeological Society, Rome; the Historical Institute of France, etc., etc. Revised, with Notes alluding particularly to writers prominent in late political events in Paris, by William Staughton Chase, A. M.; one vol. 12mo. pp. 450. Just published, and for Sale by JAMES MUNROE & CO., No. 134 Washington, opposite School St.

aug12 1is2os.

CAMBRIDGE
FURNITURE AND CARPET WAREHOUSE.

WHITNEY, BRACKETT & CO.

HAVE constantly for sale at their spacious Ware Rooms, near the

COLLEGES,

a very extensive assortment of

FURNITURE,

Bureaus, Tables, Bedsteads, Couches, Secretaries, Chairs, Looking Glasses, Refrigerators, Clocks, Entry Lamps, &c.

CARPETING,

Three ply, superfine, fine, painted and Straw, Stair Carpeting, Rods and Eyes.

FEATHERS,

Mattrasses, Feather Beds, &c., &c., &c.

—ALSO—

A good assortment of Cutlery, Trunks, Carpet Bags and Valises—all of which will be sold low.

july22 5tis4os

DR. CORBETT'S
HIGHLY CONCENTRATED
SYRUP OF SARSAPARILLA.

THE Formula of this invaluable Preparation has been freely placed before the most distinguished Physicians and Chemists in this Country. And their testimonials are *unqualified* as to its highly efficacious and alterative qualities. In *Scrofulus* Affections, Diseases of the Blood, *Virulent* Erysipelas, *Cutaneous* Eruptions, Diseases of the Stomach and Liver, all Biliary derangement, Dyspepsia, &c., &c., they pronounce it "unequalled to *any yet known*." The Proprietors place it with all confidence before the Public. Asking them only to

READ THE FOLLOWING.

[From E. R. Peaslee, M. D., Professor of Anatomy and Physiology, Dartmouth College, and Professor of Anatomy and Surgery in the Medical School, Brunswick, Me.]

HANOVER, N. H., Dec. 23, 1847.

I first became acquainted with the Compound Concentrated Syrup of Sarsaparilla, prepared by Dr. Corbett, of the Shakers' Society, somewhat more than four years ago, at the time he made its precise composition public to the members of the New Hampshire Medical Society. It was at once believed that the formula then published by Dr. Corbett could not fail to prove a most valuable remedy in all cases in which the peculiar effects of Sarsaparilla are required. This expectation has, on trial, been fully realized. It has peculiar efficacy in certain diseases of the skin and of the digestive apparatus, and its scrofulous conditions generally. The ingredients added to the Sarsaparilla itself, of which it consists more than the other preparations I have used, increased its alterative effects, and render it diuretic, and, in most cases, slightly laxative also. I recommend it to *practitioners of medicine* as superior to any Syrup of Sarsaparilla I have yet tried, in cases requiring the administration of this remedy; none but physicians being, in my opinion, competent to distinguish the precise conditions in which it is really indicated.

E. R. PEASLEE, M. D.

[From Parker Cleveland, LL. D., Professor of Chemistry, Materia Medica, Mineralogy, Geology, and Natural Philosophy, Brunswick College, Maine.]

BRUNSWICK, ME., April 8, 1848.

Messrs. E. Brinley & Co:—Gentlemen,—I have examined your Formula for the preparation of "Corbett's Compound Concentrated Extract of Sarsaparilla."—From my knowledge of the properties of its ingredients, and from the well known beneficial effects which it has produced, as certified by the most distinguished Physicians and Chemists in the country, and most satisfactorily ascertained by myself, I am fully convinced it is a medicine possessing great efficacy in the cure of many diseases, especially those it particularly purports to.—In addition to the Sarsaparilla, it contains other ingredients of *great value*.

Very Respectfully,
P. CLEAVELAND, M. D.

LONDON, Jan. 22, 1847.

The Compound Concentrated Syrup of Sarsaparilla has been prepared by the United Society at Canterbury, N. H., for several years under the superintendence of Dr. Corbett. A knowledge of the Formula, an acquaintance with the mode of preparation, opportunities for comparing it with other preparations of Sarsaparilla, and an extensive experience in the use of it, convinces me that it is far superior to the many compounds that are put up for extracts and syrups of Sarsaparilla, and sold as the "only genuine."

The Shaker Syrup is a valuable medicine in the treatment of scrofulous and cutaneous diseases, *virulent Erysipelas* and Chronic Affections of the liver; and I confidently recommend it to the Profession as an article worthy of attention.

RICHARD P. J. TENNEY, M. D.

We cordially concur in the above.

John S. Eliot, M. D. Manchester, N., H., Jan. 22, 1847.
David Flanders, M. D., Londonderry, N. H., June 1, 1847.
John Clough, M. D., Gilford Lake Vill., N. H., March 12, 1847.
C. C. Tibbetts, M. D., Sanborton Bridge, N. H. March 20, 1847.
S. M. Emery, M. D., Boscawen, N. H., Jan. 22, 1847.
R. Fellows, M. D., Loudon, N. H., Jan. 22, 1847.

CONCORD, Nov. 3, 1846.

Having been acquainted with the virtues and alterative effects of the Compound Concentrated Syrup of Sarsaparilla, prepared by the United Society of Shakers in Canterbury, I do not hesitate to recommend it in preference to any other preparation of the kind offered for use. WILLIAM PRESCOTT, M. D.

I cordially concur with the above.

JAMES B. ABBOTT, M. D.
Sanborntон, N. H., March 26, 1847.

BRISTOL, N. H., Jan. 20, 1840.

Having directed and used the "Compound Concentrated Syrup of Sarsaparilla," prepared by the United Society of Shakers in Canterbury, I confidently recommend it to the profession as a valuable auxiliary in the treatment of Scrofula, Bad state of the Blood, and diseases of the liver. I also consider it an efficacious remedy for the cure of a variety of cutaneous diseases.—Knowing something about the Formula of this Syrup, and watching its effects on the system, I can safely recommend it to the suffering part of community.

M. C. SAWYER, M. D.

I cheerfully concur in the foregoing recommendation
I. P. WHITTEMORE, M. D.

For sale in any quantity, by the Proprietors, an their appointed Agents,
EDWARD BRINLEY & CO.,
No. 34, South side Faneuil Hall.

P. S. None genuine, without Dr. Corbett's Signature. tf july15

THE NATIONAL PSALMIST, by MASON & WEBB. Now ready for delivery, "The National Psalmist; a new collection of Church Music, &c. by Lowell Mason and George James Webb."

This work, upon which more than three years of labor has been expended is now presented to Choristers, Teachers of Music and others, as a most complete MANUAL OF PSALMODY, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.

In addition to a large variety of entirely new music furnished in part by native and foreign contributors expressly for the work, 'The National Psalmist is believed to contain a larger amount of the rich and standard old tunes, which have stood the test of ages, but many of which are new to this country.

It contains most of the popular English Chants, and its Anthems, mostly new, are well adapted both for church worship and Choir practice.

Its indexes are very complete; embracing besides the usual alphabetical and metrical indexes, an index to first lines of hymns, &c., and 'Descriptive Tables,' in which the tunes are classified according to their style and character.

'The National Psalmist' 119 tunes in Long Metre; 137 in Common Metre; 77 in Short Metre, and 99 of various Particular Metres, embracing all the varieties in use; also, 57 Anthems and Set Pieces, many of them furnished expressly for the work by distinguished English Composers, and 107 Chants—including the Canticles of the Protestant Episcopal Church.

Teachers and others interested are invited to call and examine this work.

TAPPAN, WHITTEMORE & MASON, 114 Washington st. 1is2os ag5

RECENT PUBLICATIONS. JAMES MUNROE & CO., have received the following—

The Tenant of Wildfell Hall, by Acton Bell, 50c:
Vanity Fair, or Sketches of English Society, by Thackeray, 50.
Grantley Manor, by Lady Georgiana Fullerton, 50c.
Brothers and Sisters, by Miss Bremer, translated by Miss Howitt, 25.
The Henpecked Husband, 25.
The Baronet's Daughters, by Mrs Gay:
Hawkstone, 2 vols, 1,00:
Self Control, by Miss Brunton, 1,00:
Miss Adams' Letters, new edition, 2 vols in one:
Lead Diseases, from the French of Tauquerel, by Dr Dana, 8vo, 2,25:
Highways and Byways, by Grattan, 2d series, 37:
Eastern Tourist's Guide, by Disturnell, 18mo, 62:
Giles' Oration, July 4th, in Boston, 25:
Hudson's Lectures, on Shakespeare, 2 vols, 2,25:
For sale at 134 Washington, opposite School st.

ag5 1is2os

GREENWOOD'S HYMNS—Cheap. Just received, one hundred copies of Greenwood's Hymns from Rev Mr Fuller's Society in Manchester, N. H., which are offered VERY LOW, less than half the price of new copies, by CROSBY & NICHOLS, 111 Washington st. 1is2os ag5

NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
FIFTEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published but four years, it is now used in *forty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

*** For a list of places where this book is in use, see cover of the Christian Examiner.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,
july29 1isostf 111 Washington st, Boston.

WALTER I. FROST,
IMPORTER AND DEALER IN
HOUSEKEEPING HARDWARE,
—AND—
CUTLERY,
No. 182 WASHINGTON STREET,
2 doors north of Franklin,

JUST imported, and now open, a superior lot of Knives and Forks, Tea Trays, Sciasors, Pocket Knives, &c., &c., at the lowest prices.

FISHING TACKLE,

consisting of an assortment of Rods, Reeds, Lines, Hooks, Flies, Gut, &c., always on hand and at low prices. eowiscowostf april22

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
The Savior's Life, written for children.
Illustrated Natural History.
Alice Bradford, or Experimental Religion.
Follen's German Reader.
Follen's German Grammar.
Folsom's Livy

POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Mr. C. E. Horn is Teacher of the Piano and Singing.

The Summer Quarter will commence on Monday the 13th of May.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Dec. 1st, 1847. osly jan29

THE WORCESTER CATECHISM, in 3 parts 4th edition.

Part 1,—containing the elements of Religion and Morality.

Part 2,—consisting of Questions and Answers chiefly historical on the Old Testament.

Part 3,—consisting of Questions and Answers on the New Testament.

Compiled and recommended by Ministers of the Worcester Association.

This is one of the most popular Sunday School Manuals now in use. Price $1 00 per dozen.

Also,—A new edition of CHANNING'S CATECHISM for very Young Children. Price 50 cents per dozen.—Just published by S. G. SIMPKINS, 124 Washington street. tf may13

NEW BOOKS FOR CHURCH CHOIRS.

THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. JOHNSON, author of "Instructions in Thorough Bass" "The Musical Class Book," "Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.

The merits of this work, will be highly appreciated by members and especially by leaders of choirs, who have felt the difficulty of sustaining the interest and attendance upon their meetings for practice, and who properly estimate the effect in the improvement of the taste and the power of execution, which the study and practice of these compositions produce. In the large and varied collection which this book contains, 5 of the Choruses are by Handel, 13 by Haydn, 17 by Mozart, 6 by Mendelssohn and the remainder by Cherubini, Neukomm, Zingaselli, Romberg, Webbe, Naumann, Spohr, King, Stymann, &c.

Although this work contains more vocal music than the most expensive Chorus Books which have been published in this country, it will be sold at a price less than that of common Church Music Books.

Just published, by *Wilkins, Carter & Co.*, No. 16 Water street, Boston, and for sale by booksellers and music dealers generally. tf june24

LEAD DISEASES. JAMES MUNROE & Co. have received Lead Diseases, a Treatise from the French of L. Tauquerel des Planches, with Notes and additions of the use of Lead Pipe and its substitutes, by Samuel L. Dana, M.D., LL.D.; 1 vol 8vo, pp442. For sale at No 134 Washington, opposite School st. ag5 1is2os

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms. june10

NEW SABBATH SCHOOL HYMN BOOK.

THE Sabbath School Lute; a Selection of Hymns, and appropriate Melodies, adapted to the wants of Sabbath Schools, Families, and Social Meetings, by E. L. White, and J. E. Gould, Authors of the Modern Harp, Boston Melodeon, Tyrolian Lyre, Wreath of School Songs, &c.

Just published, and for sale at B. B. MUSSEY & CO., 29 Cornhill. 3m june3

NEW BOOKS. Brothers and Sisters, by Miss Bonner; Mirabeau, a Life History, 1 vol; Charms and Counter Charms, by the author of Two Lives; The Life and Writings of Cassius M. Clay; Eastern Life, by Harriet Martineau; Miss Strickland's Life of the Queens of England, complete in 12 vols; Lamartine's Pilgrimage to the Holy Land; Shadow of the Cross; Old Man's Home; Dark River; Mary Leeson, by Mary Howitt, What I saw in California; Angela, by the author of Emilia Wyndham; Louis Blanc's History of the French Revolution of 1789.

For sale by CROSBY & NICHOLS, 111 Washington st. 1is2os jy29

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No.